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Thesis/Project

JESUS' PARADIGM OF MINISTRY A HOLISTIC APPROACH FOR KOREAN WORSHIP

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Submitted in partial fulfillment of the
requirements for the degree of

DOCTOR OF MINISTRY

2004

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INTRODUCTION

My thesis project *Jesus' Paradigm of Ministry: A Holistic Approach for Korean Worship* proposes to develop a new worship model for Koreans according to Jesus' paradigm of ministry as found in the gospels.¹ The major premise in my thesis is that Jesus' universal paradigm of ministry liberates and re-creates Confucianized Koreans. It is symbolized in the new worship model of observing all that Jesus commanded in Matthew 28:20. My assumption is that a worship form should be considered as culmination of ministry or symbolic of a ministerial system. The latter or the implication of my thesis can be simplified in the following logic.²

If all Disciples are baptized in the name of the Triune God, then want to be taught in all that Jesus commanded them, therefore worship should be offered in such all points.

Korean-Disciples baptized want to be taught in all that Jesus commanded them.

Therefore, Korean-Disciples' worship should be offered in all that Jesus commanded them.

¹ The gospels indicate Matthew, Mark, Luke, and John, i.e., the first four books of the New Testament or the Christian Bible.

² Richard Jeffrey, *Formal Logic: Its Scope and Limits*, 2d ed. (New York: McGraw-Hill Book Company, 1989), 66. The *Modus Ponens* (or "Detachment") means: If P then q, P, therefore q.

$$\begin{array}{l} P \rightarrow q \\ P \\ \hline \therefore q \end{array}$$

My thesis project is motivated by the following questions. How does Jesus liberate all nations in ministry? Why does Korean ministry not transform even Korean-Christians? How can we liberate, transform, or re-create Confucianized Korean ministry effectively? The first question will be answered in PART I: JESUS PARADIGM OF MINISTRY. The second will be dealt with in CHAPTER A. EXAMINING A KOREAN WORSHIP REALITY, PART II: A WORSHIP MODEL FOR KOREANS. And the last will be answered in CHAPTER B. PLANNING A JESUS WORSHIP MODEL FOR KOREAN CHURCHES of the PART II.

In this INTRODUCTION, I will present the reasons why I want to deal with this project in light of my own life experience. My experience will be expressed in my socio-cultural autobiography. And I will present my conceptual lens of ministry and worship to suggest how I want to deal with this project.

1. My Socio-Cultural Autobiography as an Experiential Point of Departure

The following logic explains what my socio-cultural life or autobiography was/is and why I note such a side of my life. If Korean Christianity entirely followed the

imperative of Jesus' holistic ministry,³ I would not experience Confucian systems in church worship and life. I experienced Confucian systems of relationships at the table, before the pulpit, and in pastoral care. Therefore, Korean Christianity did not entirely follow the imperative. My socio-cultural autobiography, an example of *Modulus Tollens*,⁴ will expose how the Korean church and/or its system diverge from the imperative. I am considering this as a Confucian⁵ problem since Korean Christians are under "elder first" as foundational order, under paternal rights in language, and under intelligence politicized, quantified, and materialized in human relationship. The

³ Matthew 28:18-20 RSV "Jesus came and said to them [the eleven disciples], "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age." RSV is omitted in quoting from the New Testament.

⁴ Richard Jeffrey, 66. The *Modulus Tollens* means: If P then q, not q, therefore not P.

⁵ A simple introduction of Confucianism and what "Confucian" implies is made by Donald N. Clark in his *Culture and Customs of Korea*, Culture and Customs of Asia (Westport: Greenwood Press, 2000):

Confucianism is a value system that seeks to bring harmony to the lives of people in communities—the family, the village, and the state. . . .Confucius (551-479 B.C.) lived in the Chinese feudal state of Lu . . . taught that people are *not* created equal and do not become equal throughout their lives. . . .These paradigms [He taught] are often referred to as the Confucian "five relationships": ruler/subjects, father/son, older/younger, husband/wife, and friend/friend. In all of them but one—the relationship between friend and friend, assuming the friends are of exactly the same age, gender, and social rank—the relationships are *unequal* and required that the weaker party voluntarily submit to the stronger while the stronger exercises nurture and protection over the weaker. (30-31)

Confucian values still are propriety, order, and reality even for Korean Christians. How could they rightly realize their realities or problems? How could they read and conceptualize the imperative in the images of his free, democratic, inclusive table, true, dialogical, God-centered pulpit, and spiritual relationship in the gospels?

Nevertheless, they are, in fact, standing by their strong desire to follow Jesus' teaching in their whole lives whenever they are displeased with their double reality or systems between the Word of God and Confucian action or between Jesus' imperative and Confucian society. Likewise, my socio-cultural autobiography demands that I study what Jesus' imperative was and is from a holistic point of view and how the Korean church can observe the imperative in its worship and solve its problems.⁶

I was born in Korea as the first of two sons. My parents had a Confucian wedding. My father was educated for twelve years and served as a soldier for his nation, the Republic of Korea, for three years. He ran a business in Seoul with his share and business funds from his wife's father as well as his own father. He had a continuous slump in business for three years when I was a middle school student.

⁶ Matthew 28:19-20 implies a holistic system of Jesus' ministerial teaching and the importance of worship observing all that He commanded: "Go therefore and make disciples of all nations, baptizing . . . teaching them to observe all that I have commanded you."

My father's opinion and decision in dealing with affairs around the family were generally accepted from his siblings as well as his family. He forced me to choose a technical high school as my next school. He named his first son, i.e. me (when I was only sixteen), the bearer of economic responsibility for his family when he declared bankruptcy before his family of three persons. It was a Confucian order not to give up his rights as an elder or a patriarch; what "elder first" implies is possessing all physical rights as well as an exclusively decisive power in the Korean family system.⁷ Thus his mandate to me meant transfer of duty only.

I was a strenuous and model student in my early school days, and so I believed that I could do what I wanted. My artistic talent also stabilized my world of emotion, and I won many prizes. However, my feeble self-confidence was broken by the father's Confucian authoritative decision when choosing a high school. I wanted to go to a common high school to enter a university, but he thought that I should go to a technical

⁷ Phenomena of Confucian way of life are presented by Donald N. Clark in his *Culture and Customs of Korea*, *Culture and Customs of Asia* (Westport: Greenwood Press, 2000):

In today's Korea, for example, children learn before the age of ten that their lives are not their own but belong to their families. . . . Questions of what to study, where to go to college, and, above all, whom to marry, are all decisions that are made with the advice of parents. (32)

high school. At that time I could learn what Confucian values are, what Confucian order is, and how Confucianism oppresses the people.

I began to attend an evangelical church when I was in the first year at a technical high school. My old conservative lifestyle of concentrating on school and home study was broken with my new religious lifestyle of concentrating on reading the Bible and participating in church worship. I wanted to find out whether God is alive and whether God is related to me. It was only a change from the Korean traditional lifestyle to a new Korean Christian rhythm.⁸

I was officially reborn/baptized on March 25th, 1979, at the age of eighteen, in the name of the Father and of the Son and of the Holy Spirit. Although I was only a third year student of a high school, I started a lay ministry in my mother church. I led church congregational praise alone with a nation-class student pianist in Korea whenever the

⁸ There are two useful data to understand what being a Christian is in Korea. How Christianity accomplished its inculturation in Korea is explained by Don Baker in his "Christianity 'Koreanized,'" in *Nationalism and the Construction of Korean Identity*, Korea Research Monograph 26, ed. Hyung Il Pai and Timothy R. Tangherlini (Berkeley: The Regents of the University of California, 1999):

Adopting many of the practices and values of their new neighborhoods, Buddhism and Christianity reinforced the bonds of loyalty to the social and political communities they had joined. This is what has happened with Christianity in Korea as well. (109)

church held revivals, gathering over four hundred persons a meeting. I also experienced a special group ministry with another nine students in a suburb of Seoul for ten days and nine nights. God let us gather from forty to two hundred children at our final meeting. I was noticed by my mother church affiliated with the Korea Evangelical Holiness Church⁹ and with Seoul Theological University (STU)¹⁰.

My lay ministerial experience was focused on cultivating a Christian culture in the world of emotion and spirit through praising God in gospel songs. The experience continued in my first seminarian year at STU and in the Korean Army for three years. I led chapel praise with another two or three senior leaders for a full academic year because of my previous praise experience at my mother church and my membership in the biggest music circle, “Gospel Sound,” at STU.

Since being a Christian for me meant being outside my family system and since engaging in a lay ministry in Korea did not imply any church support, I joined the Korean Army after one hard school year as a self-supporting full time student. I participated in mission of the I Corps for its military jail and hospital as a member of the special mission

⁹ <http://www.kehc.org>.

¹⁰ <http://www.stu.ac.kr>.

group “Corps Sound,” while serving as a specialty soldier of I Corps headquarters.

When coming back to my first college year of STU, I had an opportunity to conduct Gospel Sound. However, I still didn’t have any support system to enable me to keep studying, and I thought that I might lose an important chance at intellectual development by taking such a position, since there were many student musicians in the circle.

In fact, I would not have had a chance of leading gospel songs at my mother church and of entering STU’s department of theology if my high school had not then been one of the first class technical high schools in Korea. This symbolizes that many Korean churches retain intellectually or in intellectual order what Confucianism represents in politics.¹¹ In a sense, Korean inculturation¹² means strengthening individual faith or a path to what careeristic¹³ values work in the Korean political system of Church and

¹¹ A simple clue to leadership system in Korean Christianity is well presented by Donald N. Clark in his *Culture and Customs of Korea*, *Culture and Customs of Asia* (Westport: Greenwood Press, 2000): “In Confucian societies such as China and Korea, education was a prime qualification for leadership.” (35)

¹² A definition of inculturation is presented by Aylward Shorter in his *Toward A Theology of Inculturation* (Maryknoll: Orbis Books, 1997): “A short definition of inculturation is: the on-going dialogue between faith and culture or cultures. More fully, it is the creative and dynamic relationship between the Christian message and a culture or cultures.” (10)

¹³ Careerism implies that the very important thing in life is success.

society.

In other words, the Korean church is presenting two incompatible ways: a way of physical contribution and another way of intellectual participation. No one in the former life can be promoted to a paid position within one's church system. Anyone in the latter vocation is not required to participate in all church meetings but only at Sunday worship, since they occupy a special position in what is eventually a Confucian church system. This discriminatory practice of Korean Christianity has promoted national and church development toward physical growth on the one hand, and made Korean society and church extremely competitive on the other.

I wanted to do my best as a theological student. The first intellectual journey to improve my understanding of the gospels at STU fostered my will to study while it weakened my health, since I lacked of books, time, and food. After my ministerial and private lecture experience for two years, I got married to a female lay bible teacher on February 24th, 1990, who was also a single Christian in her family. I could then resume my intellectual journey to prepare for a preaching ministry through my wife's support; she had graduated from Seoul Health College. God let me continue my study in philosophy

at SungKyunKwan University (SKKU),¹⁴ which was one of the top four or five universities in Korea and is the oldest Confucian university in Korea (over six hundred years old).

Since Korean churches attached importance to the linguistic leadership of preachers, to study philosophy was an ideal way forward in the ministry. However, I wanted to be a campus minister as a professor at a university in Korea after a Ph.D. from SKKU, since I realized that there are many students in campuses whose life experience was as hard as I had experienced. What I wanted was to provide a system for self-supporting students that all churches I served ignored.

I came to the U.S.A. because of the global movement, Uruguay Round,¹⁵ and to raise my competitive power in the Korean academic job market. I hesitatingly started my study at Fordham University¹⁶ in Religion and Religious Education because the major

¹⁴ SungKyunKwan was the first highest national education institution founded in 1398 by the first King of the Yi Dynasty. SungKyunKwan is now the headquarters of Confucianism in Korea and SungKyunKwan University is a private comprehensive university since 1946. <http://www.skku.ac.kr>.

¹⁵ Uruguay Round signed on April 15th, 1994. Detailed information of the Uruguay Round is set up on http://www.wto.org/english/thewto_e/whatis_e/tif_e/fact5_e.htm.

¹⁶ <http://www.fordham.edu>. Fordham University is the New York City's Jesuit University and belongs to the Second Tier of the National Universities group *U.S. News and World Report* evaluates annually.

was not philosophy. I thought that the school name was not well known enough to enable me to take a teaching position in Korea.

However, my study at Fordham and ministerial experience at Korean-American churches in the New York area¹⁷ made me realize why the present systems of Korean and Korean-American churches are problematic. Almost all the churches I served were not grounded in Jesus' democratic or inclusive table fellowship,¹⁸ but in the Confucian order of "elder first" at tables that fosters discriminatory treatment.¹⁹ A person's clothing or

¹⁷ There are 567 Korean-American churches in the Greater New York area which is composed of Connecticut, New Jersey, and New York, according to *Korean Churches Yellow Pages 2003* (Los Angeles: Christian Today, 2003). <http://www.christiantoday.net>. And the Council of Korean Churches of Greater New York says it has 543 member churches in 2003. *Churches Directory of NY 2003* (The Council of Korean Churches of Greater New York, 2003). <http://www.nyckcg.org>.

¹⁸ *Longman Dictionary of American English*, New ed. (White Plains: Longman, 2000): "Fellowship *n* 3 [U] a feeling of friendship resulting from shared interests or experiences." (s. v. "Fellowship")

Definitions of fellowship are shown in *The New Shorter Oxford English Dictionary on Historical Principles*, 1993 ed., vol. 1 (Oxford: Clarendon Press, 1993):

Fellowship *n.* & *v.* Middle English. [f. FELLOW *n.* + SHIP.] A *n.* 5 A body of fellows or equals; a company. Now *rare*. . . . B *v.* Obsolete 1 *v.t.* Unite in fellowship; associate *with, to*. late Middle English-M16. . . . 3 *v.t.* Admit to fellowship; enter into participation or comradeship with. Now only in religious use. late Middle English. 4 *v.i.* Join in fellowship; associate *with*. Now only in religious use & chiefly *US*. late Middle English. (s. v. "Fellowship")

My use of Jesus' fellowship or table fellowship is to emphasize His equal, open, or inclusive manner at tables.

¹⁹ I served Korean-American churches of almost all Korean major denominations. They were an Assembly of God church, two Presbyterian churches (KPCA and PCUSA), a

garment²⁰ and social position are still considered as the bearers of Christian hierarchy, even before Christian communion fellowship. The Korean and Korean-American churches did not consider social-economical or physical oppression as an object of their healing ministry. And there was also alienation between preachers and congregations and a religious identity problem in Christian communities. Jesus' dialogical or dialectical preaching ministry was ignored in Christian ministry, as it was also in Confucianism.

Such phenomena at Korean-American churches made me realize that Korean churches' realities here are not different from those at home. In fact, most Korean Christians, including Korean-American Christians, are displeased with the discontinuity between Church and society. They are also displeased with keeping silent in presenting a Christian model of life that can work according to Jesus' imperative in Matthew. That is,

Methodist church, a Baptist church (SBC), and an Evangelical church (KEHC). I also served a UCC church.

²⁰ A very useful article of garments, clothing symbolism, and its socio-cultural implication is made by Eugene A. Laverdiere in his "A Garment of Camel's Hair," *Emmanuel* 92-10 (December 1986):

In ancient cultures as in so many cultures today, presenting someone by referring to the person's clothing was just as forceful as giving the person's name. Like the name, the clothing revealed someone's identity. . . . The primary purpose of clothing was not to conceal but to reveal. (546)

most Korean and Korean-American Christians want to meet and live with Jesus' God and to experience Jesus' power in their preaching, fellowship, and healing ministries or in their holistic life. Toward this end,²¹ Christian worship, first of all, should be renewed according to Jesus' teaching in ministry and life, since every Christian focuses his or her life or ministry on Sunday worship and activities.

2. My Conceptual Lens as a Theoretical Point of Departure

a) Methodologies

My thesis project will study Jesus' philosophy of ministry and develop a Korean worship model. It will be composed of the following answers that I have formulated. First, I will read both Jesus' imperative and ministry as it is found in the gospels and Korean ministry as it is explained in Confucianism from a socio-cultural point of view, i.e., a holistic system of fellowship, preaching, and healing ministry. Second, I will read philosophically the imperative and ministry in the gospels to make disciples²² of all

²¹ This is my reason of this thesis project.

²² A definition of discipleship is made by Timothy E. O'Connell in his *Principles for a Catholic Morality*, Revised ed. (New York: Harper Collins Publishers, 1990):

nations. Finally, I will apply my philosophical reading of Jesus' ministry or Jesus' paradigm of ministry to construct a worship model for Koreans.

The methodologies for this thesis project will be philosophical analysis and application or hermeneutic methodologies, both in terms of Jesus' ministry and in relation to Korean worship and ministry. Using the methodologies of philosophical analysis and hermeneutic understanding, I will carry out a socio-cultural analysis of Jesus' ministry in the gospels and of Confucianized Korean worship in linguistic contexts in light of Hermeneutics.²³ This philosophical analysis or hermeneutic understanding will define

They [disciples] were to be learners (*matheiteis*), followers ready and willing to learn from the teacher. They were to follow him, remain with him, become loyal to him. . . . But in his [Jesus] case the notion of discipleship took on several interesting nuances.

First, discipleship meant the simple fact of following after the Lord. . . .

. . . What was much less traditional was a second meaning that discipleship had for Jesus: the idea that the disciple was to replace Jesus, act on his behalf, take on a mission for the sake for the Lord. (40-41)

²³ *New Catholic Encyclopedia*, 2d ed. vol. 6, s. v. "Hermeneutics."

Ned Noddings, *Philosophy of Education* (Boulder: Westview Press, 1995):

Philosophers who engage in hermeneutics accept contingency and historicity. They seek meaning in both texts and life itself as it unfolds historically. . . . Hermeneutical work enlarges the scope of our vision, suggests new meanings, and encourages further conversion. It pushes us into a holistic practice of sorts, one in which we can rarely attach separate meaning to the atomistic parts. . . . Hermeneutics has a practical bent. It tries to make sense out of history and contemporary contexts without tying either to rigid theoretical foundations. . . . Whenever philosophers reject ultimate purposes and fixed meanings, whenever they urge a diversity of views and a continuing conversation, whenever they recognize pluralism and reject monistic tendencies,

Jesus' ministry in the gospels and examine and/or make clear the reality of Korean worship as a philosophical project through its contextual analyses.

Philosophical application will enable us to understand Jesus' paradigm of ministry and plan a worship model centered in this paradigm. Philosophical application or hermeneutic practice will make clear a semantic holism of Jesus' paradigm of ministry and a holistic program for worship.

b) Definitions

The following definitions will be fundamental to the Korean worship model I am developing in this thesis:

Ministry: The disciples' dual relationship and/or life, starting with their being baptized in the name of the triune God, observing as practicing, re-creating, or teaching the very human image or relationship in all that Jesus lived, exemplified, or commanded, and culminating as dramatizing, worshiping, or observing all the they are working in the hermeneutic spirit. (71-72)

acts or images that Jesus performed and commanded at table, in dialogue, and in healing.²⁴

Worship: The disciples' holistic drama performed, both to God and with their fellow creatures in God's image, and as symbolic of real human life according to Jesus.²⁵ The worship community, entity, or event is composed of disciples and their potential disciples at open table, of listeners to God's word, and of the spiritual creatures, i.e. people, under God's healing.²⁶ The community, entity, or event itself is the experiential or epistemic²⁷ foundation, not epistemological²⁸ truth.²⁹ The former depends on its context and the latter on

²⁴ Matthew 28:19–20 “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age.”

²⁵ John 4: 23–24 “The hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship him. God is spirit, and those who worship him must worship in spirit and truth.”

²⁶ John 17:20–21 “I do not pray for these only, but also for those who are to believe in me through their word, that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me.”

²⁷ A philosophical definition of “epistemic” is shown in *Dictionary of Philosophy* edited by Dagobert D. Runes (New York: Philosophical Library, 1942): “*Epistemic*: (Gr. Episteme, knowledge) Relating to knowledge.” (93)

²⁸ See, for a conceptual distinction between epistemic and epistemological,

the text. In the point, the community, entity, or event can be either a socially conservative society or a liberal one if it is considered as an end. In fact, the real community, entity, or event reflects the disciples' reality of worship, ministry, or life epistemologically since the true worship community, entity, or event should depend on the disciples' epistemological or hermeneutic understanding and practice of Jesus' holistic ministry.

Paradigm: Jesus' course of action itself in ministry as a way that the disciples should follow. It is holistic,³⁰ systemic,³¹ and semantic,³² since it is interpretable

Dictionary of Philosophy.

Epistemological Objects: The object envisaged by an act of knowledge whether the knowledge be veridical, illusory or even hallucinatory in contrast to ontological object, which is a real thing corresponding to the epistemological object when knowledge is veridical. (93)

What I note is "epistemic" as a focused on natural experience itself and "epistemological" as a focused on relational validity between knowledge and its object.

²⁹ This means that we should not accept a church and its worship as an unquestionable bearer of truth.

³⁰ Matthew 28:20 "All that I have commanded you."

³¹ Luke 10:8-9 "Whenever you enter a town and they receive you, eat . . . heal . . . and say to them."

³² John 15:12, 17:16 "This is my commandment, that you love one another as I have loved you. . . . They are not of the world, even as I am not of the world."

in the whole ministry of Jesus, in an organic relationship of a community, and/or in Jesus' commandment.

Model: Jesus' example in ministry and for worship. It refers to Jesus' holistic worship and/or ministerial model, although there may be baptism models, teaching models, and worship models in Jesus' ministry.

Korean(s): Person(s) of Korean descent who can speak and understand Korean,³³ know the positive and negative meanings of religion in Korean society, and understand the cultural phenomena, whether they are new or old, in Korean life. Among Korean-Americans who are classified as Koreans socio-culturally are the first generations of immigrants and their children who were educated in school and cultural system of Korea.

Confucianism: The currently conservative thought, system, and values of Koreans.

³³ *The Encyclopedia Americana*, International ed., vol. 16, s. v. "Korea: 8. The Republic of Korea."

Confucianism comes from Confucius (551-479 B.C.) in the Chinese feudal state of Lu says that unequal and/or hierarchic life and/or relationships are ideal for family, society, and nation.³⁴ Implicit in Confucianism is the notion that every problem comes from the human desire for equality.

Semantics/Holism/System: Semantics deals with linguistic meaning within a certain paradigm.³⁵ Holism is based upon the premise that a phenomenon and/or phenomena can be explained by the whole relationship, not by the sum of its parts.³⁶ System implies a relationship of human life.³⁷

³⁴ Donald N. Clark, *Culture and Customs of Korea* (Westport: Greenwood Press, 2000), 30-31.

³⁵ *The New Encyclopaedia Britannica: Ready Reference*, 15th ed., vol. 10, s. v. "Semantics:"

Semantics. Also called SEMIOLOGY, or SEMASIOLOGY, the study of meaning. Semantics may be approached from a philosophical, or logical, point of view or regarded from a linguistic point of view. . . . In the disciplines of philosophy and linguistics, semantics is the study of the relationship between the signs of a language and their meaning. (623)

³⁶ Peter Steinke, *Healthy Congregations: A Systems Approach* (New York: Alban Institute Publication, 1996):

Systems thinking is basically a way of thinking about life as all of a piece. It is a way of thinking about how the whole is arranged, how its parts interact, and how the relationships between the parts produce something new. A systems approach claims that any person or event stands in relationship to something. You cannot isolate anything and understand it. . . .

No problem can be seen in isolation. The problem is in the whole, not

c) Limitations

This thesis project will neither endeavor to develop a theology or dogma of ministry nor to make a theological or dogmatic model of worship. It will rather develop a philosophy of ministry and its application to Korean worship.

The theology of ministry should be focused on the biblical orientation of Jesus' ministry rather than on its philosophical implication. Likewise, the theological model of worship should be focused on biblical-historical events of worship rather than connecting the ministry with worship. In a word, this thesis project will neither focus on the biblical theology of ministry nor the biblical-historical theology of worship.

the part. . . . The problem is in the interaction between the parts. The same is true for solutions and correlations. . . .

. . . The whole of their interaction is more than the sum of the parts. . . .

When we think of the congregation as a system or a whole, we also consider all of the interaction of the parts. (3-4, 8)

³⁷ Ibid.

PART I

JESUS' PARADIGM OF MINISTRY

I will deal with Jesus' paradigm of ministry in the gospels from a socio-cultural point of view, noting his purpose and method of ministry.

CHAPTER A

DEFINING JESUS' MINISTRY

BAPTISM AND MINISTERIAL PURPOSE

1. Introduction

“I” baptize “you [Chwoong-Hoh Chah]” in the name of the Father and of the Son and of the Holy Spirit.

I was officially baptized at the age of eighteen under the universal and triune baptismal formula Jesus ordered in Matthew 28:19: “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.” The two meanings of Jesus' baptismal formula are symbolized in “all nations” and the name of the

triune God respectively.

My baptismal ceremony, however, meant rejecting the habits of drinking and smoking, confessing human sinfulness, Jesus Christ's lordship, and God's creation, and beginning the tithe and observing the Lord's day.³⁸ All the things were to converge on ecclesial life since only the ecclesial life or dimensions of the Korean baptismal vows was active. The baptism, in fact, became the means of entrance into the church.³⁹ I assumed that the existing church order was unquestionable. My baptismal life should reflect the church order that could be identified with ecclesial lifestyle. Likewise, the purpose of my ministries was to learn, keep, and reproduce the church order or lifestyle. I learned to keep Sunday worship as well as the tithe and to avoid doing any good work outside the church on Sunday. This was Korean baptismal and ministerial hermeneutics.⁴⁰

³⁸ My first denomination was the Korea Evangelical Holiness Church: <http://www.kehc.org>.

³⁹ The Korea Evangelical Holiness Church's official statement of the ecclesial meaning of the baptism is shown in *Baptismal Questions and Answers*, Korean ed. (Seoul: The Korea Evangelical Holiness Church Press, 2001): "Baptized members can participate in the Eucharist, have the right to vote on their important church matters, and become staff members (deacons, elders etc.) as having full membership of the church. They also owe duties to the church." (5)

⁴⁰ The Korea Evangelical Holiness Church's official statement of the baptismal and ministerial life is shown in the Chapter 4 The Rules of Life, in *The Constitution*,

However, were those really the baptism and the ministerial purpose that Jesus himself experienced or practiced and ordered? No. Did the baptism what Jesus experienced and ordered really aim at ecclesial elitism or church membership? “Not at all” is my answer. Then, did the ministry he practiced and ordered aim at the well-ordered church? My answer is also “No.” Nevertheless, many denominations are still in such a position.

Given baptism as forming the church, what is the kingdom of God? A report of the Commission on Theology of my current denomination,⁴¹ the Christian Church (Disciples of Christ),⁴² presents a linguistic answer as a last resort: “In baptism we are

Korean ed. (Seoul: The Korea Evangelical Holiness Church Press, 1998): 19–20. In a word, devout life to God [Article 26] is composed of the Holy Sunday, prayer, the ecclesial way of life, and the tithe and offerings. (20) The member’s attitudes toward the ecclesial life [Article 28] are formed of the following eight forbidden clauses: Defamation of individual or ecclesial character, ecclesial agitation, linguistic violence, disobedience to the superior authorities, critical interpretation of the Bible, meetings without the church minister’s approval, illegal entry into the church and personnel, and privatization of the church’s properties. (22)

⁴¹ The report title was “A Word to the Church on Baptism (1987).” The members of the Commission on Theology were: William R. Baird, Walter D. Bingham, Paul A. Crow, Jr., James Duke, Wallace R. Ford, H. Jackson Forstman (*Chairperson*), Beverly R. Gaventa, Howard B. Goodrich, Jr., Kenneth E. Henry, Joe R. Jones, Michael Kinnamon, Vance Martin, Narka Ryan, Ann Updegraff Spleth, Clark M. Williamson, and Robert K. Welsh (*Staff*).

⁴² The Christian Church (Disciples of Christ) is one of the seven mainline churches of Protestantism: <http://www.disciples.org>. The term “mainline Protestantism” is defined by Edward L. Queen II, Stephen R. Prothero, and Gardiner H. Shattuck, Jr. in their *The Encyclopedia of American Religion History* (New York: Facts On File, Inc., 1996):

identified with the church local and global, past and future. From our baptism Christians grow through transformation of loyalties into citizenship of God's kingdom."⁴³ This should be a paraphrase of the verses in Matthew 16:13-20:

Now when Jesus came into the district of Caesarea Philippi, . . . He said to them [his disciples], "But who do you say that I am?" Simon Peter replied, "You are the Christ, the Son of the living God." . . . "I tell you, you are Peter, and on this rock I will build my church, and the powers of death shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven."

There are at least two problems here. There is no connecting point between the baptism and the confession in the gospels. What the kingdom is understood as the purpose of the baptism is an excessive John the Baptist-laden interpretation.⁴⁴

The term "mainline Protestantism" refers to the group of dominant Protestant denominations that long occupied the center of American religious life. . . . the UNITED CHURCH OF CHRIST; the EPISCOPAL CHURCH; the PRESBYTERIAN CHURCH (U.S.A.); northern Baptists, now the AMERICAN BAPTIST CHURCHES IN THE U.S.A.; the UNITED METHODIST CHURCH; the Disciples of Christ (see CHRISTIAN CHURCH (DISCIPLES OF CHRIST)); and the EVANGELICAL LUTHERAN CHURCH IN AMERICA, the largest Lutheran body. (378)

⁴³ Paul A. Crow and James O. Duke, eds., *The Church for Disciples of Christ: Seeking to Be Truly Church Today*, A Report and Resource by the Commission on Theology Council on Christian Unity (St. Louis: Christian Board of Publication, 1998), 130.

⁴⁴ See, for the John the Baptist-laden interpretation of Jesus' baptism, *The Church for Disciples of Christ: Seeking to Be Truly Church Today*.

Early Christian *interpretations* of baptism often trace Christian baptism to the life of Jesus. We find within the New Testament two important claims about the baptism of Jesus. First, the Gospel writers include Jesus among those baptized in the renewal movement led by John the Baptist. The Gospel writers testify to

Is our understanding of the baptism and the ministry not to come from what Jesus experienced or acknowledged and ordered? It seems to ask me to do two things. One is what Jesus' baptism was that he experienced and ordered. The other is what his ministerial purpose was in practice and in its imperative?

My methodologies of examining Jesus' baptism are dual: historical and ontological. The former comes from the conviction that Jesus' baptism by John the Baptist itself was a historical fact. My historical study will make clear its socio-cultural implication. The latter comes from my ontological notice of the baptismal context. The ontological approach to the ceremonial context will make clear the meaning of Jesus' baptism.

My methodology of defining Jesus' purpose of ministry is socio-cultural. The reason is my assumption that Jesus knew the exclusive Jewish world of socio-cultural life.

Jesus' baptism, and they locate in that event divine approval of Jesus and the beginning of his ministry (Mark 1:9-11, Matthew 3:13-17, Luke 3:21-22, John 1:29-34). (121)

I do not agree with what the first statement implies. Here I assume that there are at least two kinds of interpretations of baptism: ontological and teleological. The former refers to Jesus' view of life world that sees baptism as the starting point of religious life. The latter refers to John the Baptist's view of religious judgment that sees baptism as an evidence of religious symbolic repentance and salvation.

And he aimed at new a socio-cultural life, relationship, or image of humanity.⁴⁵ My assumption comes from Matthew's report of Jesus' socio-cultural teaching. (5:21-48)⁴⁶ Jesus' purpose of ministry seemed to re-create the very humanity in the world of life.⁴⁷

In a word, to define Jesus' purpose of ministry means to make clear his socio-cultural meaning of ministry. My research areas here will be limited to the gospels: Matthew, Mark, Luke, and John.

⁴⁵ Matthew reports that Jesus wanted to heal the Jewish exclusive community, hierarchic oppression, and physical faith. See the following verses. "Why does your teacher eat with tax collectors and sinners?" (9:11) "The scribes and the Pharisees sit on Moses' seat." (23:2) "Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, and have neglected the weightier matters of the law, justice and mercy and faith; these you ought to have done, without neglecting the others." (23:23)

⁴⁶ Matthew reports Jesus' new six teachings in diction: "You have heard that . . . but I say to you that . . ."

⁴⁷ Here, I should say that there were dual purposes of Jesus' ministry for us: Unrepeatable and re-creational. Jesus' unique purpose of ministry was not to be repeated and his universal purpose was to be reproduced by disciples in history. It is the gist of the viewpoint of lineal history. Given once his own unique purpose without all he ordered, we can remove his baptism of sacrifice in understanding disciples' ministerial imperative. That is to say, all my study here should be understood from the viewpoint of historical reproduction.

See Marianne Micks, *Deep Waters: An Introduction to Baptism* (Cambridge: Cowley Publications, 1996):

The author [St. Paul] warns these Christians against returning to the Mosaic system of priesthood and sacrifice. He holds up the new order over against the old: Christ's sacrificial death need not be repeated, because it has opened the way to God once and for all. (74)

2. Jesus' Baptism in the Gospels

Jesus' baptism was performed by one who was called John the Baptist, John the baptizer, or John the son of Zechariah.⁴⁸ This implies that a correct understanding of the baptism of Jesus will be impossible without studying the historical characteristics of John's baptism and the ontological situation of Jesus' baptismal event or ceremony and his experience itself.⁴⁹

John's baptism was water baptism. It is clear in Matthew's report. "I baptize you with water for repentance." (3:11) The physical formula of water was a sign for repentance. Using water as a religious sign, according to G. R. Beasley-Murray,⁵⁰ implied that it should be interpreted in Jewish purification traditions.

In baptism a transition was sought from the condition and destiny of the unrighteous to that of the righteous. It sealed the repentant as members of the covenant people fitted for the appearing of the Messiah, and therefore with hope of inheriting the Kingdom of the Messiah. (33)

⁴⁸ See Matthew 3:1, Mark 1:4, and Luke 3:2 in turns of the names.

⁴⁹ I assume that there are at least two kinds of interpretations of baptism: ontological and teleological. The former refers to Jesus' view of life world that sees baptism as the starting point of religious life. The latter refers to John the Baptist's view of religious judgment that sees baptism as an evidence of religious symbolic repentance and salvation.

⁵⁰ B. R. Beasley-Murray, *Baptism in the New Testament* (Grand Rapids: William B. Eerdmans Publishing Company, 1994)

The water baptism was a way to satisfy the Jewish religious desire, i.e. it was basically an exclusive symbol of the chosen people.⁵¹ John's definition of water baptism well describes his exclusive point of view: "'Repent, for the kingdom of heaven is at hand.' . . . Who warned you [the Pharisees and Sadducees] to flee from the wrath to come?" (Matthew 3:2, 7) The water baptism was a salvific sign moving from "judgment" to "the kingdom." John's water baptism, in a sense, seemed to be a new movement that reinforced Jewish religious elitism⁵² and the purification tradition.⁵³

John's baptism took place in the wilderness and also a transitional baptism.

⁵¹ See Matthew 3:5-6 for why John's baptism was an answer to the existing Jewish religious desire: "Then went out to him [John] Jerusalem and all Judea and all the region about the Jordan, and they were baptized by him in the river Jordan, confessing their sins." Matthew geographically describes how Jewish people did react to John's baptism in the Jordan similar to Mark: "There went out to him [John] all the country of Judea, and all the people of Jerusalem; and they were baptized by him in the river Jordan, confessing their sins." (1:5) Luke, on the other hand, created a new version: "All the people were baptized." (3:21)

⁵² *The New Shorter Oxford English Dictionary on Historical Principles*, 1993 ed., vol. 1 (Oxford: Clarendon Press, 1993): "Elitism *n.* advocacy of or reliance on the leadership or dominance of a select group mid (in dates) 20." (s. v. "Elitism")

See also: "Exclusivism *n.* a doctrine or policy of systematic exclusion, esp. of foreigners; the practice of excluding: mid (in dates) 19." (s. v. "Exclusivism")

⁵³ Raymond A. Martin, *The Elusive Messiah: A Philosophical Overview of the Quest for the Historical Jesus* (Boulder: Westview Press, 1999), 23.

Marcus J. Borg, *Meeting Jesus Again for the First Time: The Historical Jesus & the Heart of Contemporary Faith* (New York: Harper San Francisco, 1994): "We can say that both "temple Judaism" and the leading renewal movements were committed to the paradigm of purity." (53)

This is clear in Mark's report. "John the baptizer appeared in the wilderness, preaching a baptism of repentance for the forgiveness of sins. . . . Now John was clothed with camel's hair, and had a leather girdle around his waist, and ate locusts and wild honey." (1:4, 6)

The traditional expression of the prophetic image above was symbolic of transition, i.e. remembering the Jewish prophetic traditions toward a socio-cultural change of relationship.⁵⁴

Luke also introduces a prophetic message of socio-cultural transition of relationships in the dialogue between John and his baptismal applicants or participants:

Bear fruits that befit repentance, . . . And the multitudes asked him, "What then shall we do?" And he answered them, "He who has two coats, let him share with him who has none; and he who has food, let him do likewise." Tax collectors also came to be baptized, and said to him, "Teacher, what shall we do?" And he said to them, "Collect no more than is appointed you." Soldiers also asked him, "And we, what shall we do?" And he said to them, "Rob no one by violence or by false accusation, and be content with your wages." (3:8, 10-14)

John's transitional baptism was a prophetic movement toward Jewish social justice,⁵⁵ i.e.,

⁵⁴ A good interpretation of John's prophetic figures is made by Joseph Cisetti in his "A Man Sent from God" *Emmanuel* 100-10 (December 1994): "In Isaiah, "the wilderness" is part of the command while for the evangelists, it is a statement of geographic (and possibly theological) location. . . . Mark sees John in line with the prophet Elijah, describing his attire and diet in 1:6." (619-20)

⁵⁵ Donald Goergen, *The Mission and Ministry of Jesus* (Willmington: Michael Glazier, 1986):

symbolic of the socio-cultural change of human religious life. The transitional baptism was not accepted by both the Pharisees and the lawyers who advocated ecclesial or institutional legalism,⁵⁶ but by all other the Jewish people and the tax collectors who were excluded from ecclesial hierarchy and the Jewish church respectively.

The purpose of John's transitional water baptism was the prophetic realization of Jewish socio-cultural desire.⁵⁷ Then, does Jesus' baptism by John imply having such a baptismal purpose or meaning? The question asks us to study what Jesus' baptismal situations imply. There are two issues as state here. One is to make clear Jesus' intent or meaning of baptism. The other is to make clear his experience or phenomenon of the baptismal ceremony.

First, Jesus' pre-baptismal dialogue with John implies Jesus' purpose of baptism.

The centrality of baptisms and ritual baths in lieu of Temple sacrifices was common to many of the movements. . . .

John was an ascetical and prophetic preacher of repentance who baptized and proclaimed the closeness of the impending judgment. (112-113)

⁵⁶ Luke 7:29-30 "When they heard this all the people and the tax collectors justified God, having been baptized with the baptism of John; but the Pharisees and the lawyers rejected the purpose of God for themselves, not having been baptized by him."

⁵⁷ See G. R. Beasley-Murray: "In him [John] the age-long traditions of ritual lustrations combined with prophetic anticipations of judgment and redemption and found a medium in the ablutions of men that looked for redemption in Israel." (44)

Matthew reports on the pre-baptismal situation: “John would have prevented him [Jesus], saying, “I need to be baptized by you, and do you come to me?” But Jesus answered him, “Let it be so now; for thus it is fitting for us to fulfill all righteous.”” (3:14-15) The dialogue shows that the purpose of Jesus’ baptism was to fulfill all righteousness. What does “all righteous” imply? Jesus seemed to well know John the son of Zechariah as his cousin.⁵⁸ Jesus believed John to be the final prophet who was educated in the wilderness tradition although he was a descendant of the priest by tribe.⁵⁹ Jesus himself was educated in the temple or church tradition although he was born poor.⁶⁰ Luke seems to

⁵⁸ See Luke’s chapter 1 and Joseph Cisetti, 621.

⁵⁹ Matthew 11:7-14:

As they went away, Jesus began to speak to the crowds concerning John: “What did you go out into the wilderness to behold? . . . To see a prophet? Yes, I tell you, and more than a prophet. This is he of whom it is written, ‘Behold, I send my messenger before thy face, who shall prepare thy way before thee.’ Truly, I say to you, among those born of women there has risen no one greater than John the Baptist; yet he who is least in the kingdom of heaven is greater than he. . . . For all the prophets and the law prophesied until John.

Luke 1:5, 80:

In the days of Herod, king of Judea, there was a priest named Zechariah, of the division of Abijah; and he had a wife of the daughters of Aaron, and her name was Elizabeth. . . . And the child [John] grew and became strong in spirit, and he was in the wilderness till the day of his manifestation to Israel.

⁶⁰ Luke 2:40-52:

The child [Jesus] grew and became strong, filled with wisdom; and the favor of God was upon him. Now his parents went to Jerusalem every year at the feast

note that Jesus and John were educated in the different traditions, respectively: intellectual and socio-cultural.⁶¹ Luke's view gives a clue about what the relational concept "us" in Matthew 3:15 implies. It seems to be symbolic of all humanity, i.e. holistic humanity that is indivisible by traditions or socio-cultural classes, or of the very humanity, i.e. all intellectual and socio-cultural sides of humanity.

Jesus declared that "all" the prophetic and legal traditions should end with

of the Passover. And when he was twelve years old, they went up according to custom; and when the feast was ended, as they were returning, the boy Jesus stayed behind in Jerusalem. . . . After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions; and all who heard him were amazed at his understanding and his answers. . . . Did you not know that I must be in my Father's house?" . . . And Jesus increased in wisdom and in stature, and in favor with God and man.

A good commentary of Luke 2:20 is shown in *The New American Bible*, Saint Joseph ed. (Woodland Hills: Benziger Publishing Company, 1992):

The woman who could not afford a lamb offered instead two turtledoves or two young pigeons, as Mary does here. . . . The law further stipulated (Nm 3, 47-48) that the firstborn son should be redeemed by the parents through their payment of five shekels to a member of a priestly family. (101)

⁶¹ Luke 2:46-7 "After three days they found him [Jesus] in the temple, sitting among the teachers, listening to them and asking them questions; and all who heard him were amazed at his understanding and his answers."

Luke 3:2-14:

The word of God came to John the son of Zechariah in the wilderness; and he went into all the region about the Jordan, preaching a baptism of repentance for the forgiveness of sins. . . .

. . . Bear fruits that befit repentance, . . .

. . . "What then shall we do?" . . . "He who has two coats, let him share with him who has none; and he who has food, let him to do likewise."

John's ministry.⁶² It was Jesus' judgment of two Jewish traditional ministries. And Jesus said that he himself would fulfill, complete, or integrate the two traditions.⁶³ Integration of religious righteousness with socio-cultural justice would be re-created by Jesus himself. Jesus summarized the integration in this dual human work: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. . . . You shall love your neighbor as yourself. On these two commandments depend all the law and the prophets." (Matthew 22:37-40) Jesus' pre-baptismal dialogue of Matthew 3:14-15 seemed to indicate that his baptism was symbolic of completing all human traditions and re-creating the very humanity. In a sense, Jesus' baptism was re-creative baptism that aimed at the very humanity, not simply transition, rather than a baptism of humanity, as John's purpose: "Jesus' dual love completes the very humanity."⁶⁴

Second, Jesus' baptismal phenomenon or experience, i.e. the baptismal presence

⁶² Matthew 11:17 "All the prophets and the law prophesied until John." See, for an interpretation of "all" in a concept of "perfection," Peter F. Ellis, C. S. S. R., *Matthew: His Mind and His Message* (Collegeville: The Liturgical Press, 1974), 142-144.

⁶³ Matthew 5:17 "Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them."

⁶⁴ The purpose of John's transitional baptism seemed to form a prophetic social consciousness of humanity. See, for the purpose of Jesus' baptism, Craig Blomberg, *Jesus and the Gospels: An Introduction and Survey* (Nashville: Broadman & Holman Publishers, 1997): "Jesus now begins a work of re-creation." (222)

of the triune God, shows the meaning or content of his baptism as well as his imperative.⁶⁵

All the gospels report the divine presence and its semantic implication or Jesus' baptism and its meaning.

Mark reports a phenomenological declaration of Jesus' baptismal self-consciousness.⁶⁶ "When he [Jesus] came up out of the water, immediately he saw the heavens opened and the Spirit descending upon him like a dove; and a voice came from heaven, "Thou art my beloved Son; with thee I am well pleased."" (1:10-11) Mark's report is that Jesus' baptism was divine. The content was his divine sonship. The divine baptism of the earthly Jesus implies that he had an image of God, i.e., a divine image of humanity. Likewise, his divine sonship implies that he had the very relational image of God. In a sense, the meaning of Jesus' divine baptism was the very human image of God.

Matthew writes a phenomenological semantics of Jesus' baptismal declaration.

When Jesus was baptized, he went up immediately from the water, and behold, the heavens were opened and he saw the Spirit of God descending like a dove

⁶⁵ This is also to make clear the meaning of the baptism what Jesus ordered in Matthew 28:19 "Make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."

⁶⁶ The one who experienced the divine presence was Jesus himself and the presence of the triune God itself is phenomenologically expressed.

and alighting on him; and lo, a voice from heaven, saying, “This is my beloved Son, with whom I am well pleased.” (3:16-17)

Jesus’ baptism was a semantic experience of a divine phenomenon. It was the very experience of divine sonship. It also meant that he had the very human image of God as the Son of God. In a sense, the meaning of the baptism was to declare the very humanity, not to simply signify religious elitism or consciousness of the chosen as John’s baptism did: Jesus with whom God was pleased had the very human image of God in the world of human life.⁶⁷

Luke reports a religious description of Jesus’ baptismal experience to help us to understand well its implication.⁶⁸

Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened, and the Holy Spirit descended upon him in bodily form, as a dove, and a voice came from heaven, “Thou art my beloved Son; with thee I am well pleased.” (3:21-22)

The core of Luke’s report is that all Jesus’ phenomenological experience came from his religious piety of prayer. The divine experience is likely to be religiously opened to every people, i.e. what every religious person can experience. In a sense, Jesus’ baptism

⁶⁷ The purpose of John’s water baptism seemed to be a prophetic salvific sign of Jewish religious elitism. The meaning of Jesus’ baptism is shown in the Matthew’s following version of declaration: “This [Jesus] is my beloved Son, with whom I [God the Father] am very pleased.” The above version in the text is mine.

⁶⁸ Luke puts Jesus’ baptismal experience in the same position of common people’s religious experience.

was universal divine experience.

John the evangelist records John the Baptist's sacred or hagiographical declaration of Jesus' baptismal phenomenon to help us to understand well its implication.⁶⁹

John bore witness, "I saw the Spirit descend as a dove from heaven, and it remained on him. I myself did not know him; but he who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.' And I have seen and have borne witness that this is the Son of God." (1:32-34)

Jesus' baptism was to disclose his divine identity and the earthly form of the divine or the triune God's baptism. One point of John's report is that John the Baptist gave evidence that the baptism of Jesus was to reveal his divine identity. This was to mean that the earthly Jesus was the Son of God. The other point of John's report is that John the Baptist himself saw, heard, and acknowledged the earthly phenomenon of the triune God

⁶⁹ John the evangelist's phenomenological hagiology is made clear in recording Jesus' declaration of divine sonship:

Jesus answered them [the Jews], "Is it not written in your law, 'I said, you are gods'? If he called them gods to whom the word of God came (and scripture cannot be broken), do you say of him whom the Father consecrated and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'? (10:24-36)

John seems to emphasize Jesus' philosophy of re-creation, i.e. scientific reproduction or re-creation in the world of life. See, for what hagiography is, R. J. Schork's *Joyce and Hagiography: Saints Above!* (Gainesville: University Press of Florida, 2000).

during Jesus' baptism. That is to say, the baptism of Jesus itself was the earthly presence of the triune God. In a sense, Jesus' baptism was to declare the earthly form of divine baptism.

Only Matthew reports the baptismal formula that Jesus ordered. "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you." (28:19-20) Jesus ordered his disciples that their universal-holistic ministry should be preceded by the triune baptism.⁷⁰ This formula clues us in on how we should understand the earthly form of Jesus' divine baptism. It was that Jesus' baptism should be understood as the earthly declaration of the triune God. Likewise, his order to baptize in the name of the triune God seemed to imply remembering and re-creating the very human image of

⁷⁰ I insist that "the triune baptism" should be the real baptism Jesus himself ordered. The triune baptism should be held by one of the baptized whenever someone whoever he or she is in age and race wants to be baptized in the triune name even though where baptismal water cannot be found there. The Triune name here should be understood as the only condition of the ceremony. It should be also the perfect content as well as the full meaning of the triune baptism. I am sure that the triune baptism Jesus ordered should be held without restriction of time, place, age, and race. In a sense, the triune baptism seemed to be a kind of "open baptism." I believe that the formula should be: "Baptize you, (name), in the name of the Father and of the Son and of the Holy Spirit."

See also, for a meaning of baptism, Marianne Micks: "The royal priesthood of all believers through baptism is a priesthood set apart for worship and service. . . . Not all baptized persons recognize the fact that by virtue of their baptism they are chief ministers of the church." (89)

God according to the Trinity, i.e., the very human relationship or humanity according to Jesus' re-creation-divine baptism.

Then, what was Jesus' re-creation-divine baptism in light of his ministry? Matthew's report of Jesus' imperative lets us assume that the baptism should be a pre-ministerial task. Luke also reports Jesus' baptism at the very beginning of his universal ministry.⁷¹ Jesus' baptism, whether what he himself experienced or what he ordered, seemed to be a pre-ministerial baptism. In a sense, Jesus' pre-ministerial baptism is an important clue for understanding his purpose of ministry.⁷²

3. Jesus' Purpose of Ministry

The object of Jesus' ministry was all the Jews and all the nations, i.e., the universe. Jesus said, "I was sent only to the lost sheep of the house of Israel." (Matthew 15:24) The lost sheep seemed to indicate "sinners."⁷³ The reason should be simply

⁷¹ "Now when all the people were baptized, and when Jesus also had been baptized . . . Jesus, when he began his ministry, was about thirty years of age, being the son (as was supposed) of Joseph, . . . the son of Adam, the son of God." (3:21-23, 38)

⁷² T. Manson, *The Servant-Messiah: A Study of the Public Ministry of Jesus* (New York: Cambridge at the University Press, 1967), 65.

⁷³ "I came not to call the righteous, but sinners." (Matthew 9:13, Mark 2:17)

explained by mentioning the same semantic structure.⁷⁴ Why Jesus came to the earth was that he had an object: the lost sheep or sinners. The lost sheep of the house of Israel should be the Jews. Who were the sinners? Luke reports what sin implied for the Pharisees.⁷⁵ “A woman of the city, who was a sinner, when she learned that he [Jesus] was sitting at table in the Pharisee’s house, brought an alabaster flask of ointment.” (7:37) The sin for the Jews was socio-culturally recognizable.⁷⁶ Many socio-cultural outcasts

⁷⁴ Compare the two sentences:

Matthew 15:24 “I was sent only to the lost sheep of the house of Israel.”

Matthew 9:13 “I came not to call the righteous, but sinners.”

⁷⁵ See, for useful information about Pharisees, *The New American Bible*:

PHARISEES. A religious sect of the Jews that numbered about 6000 in the time of Christ. Originating in the days of the Greek conquest of Palestine, they sought above all to preserve the Jews from the contamination of foreign religion, and to this end insisted upon strict separation from the Gentiles. They insisted also on strict loyalty to the Scriptures and to the traditions of the rabbis. Among many Pharisaic hedges about the law, ceremonial purity and payment of religious dues were emphasized. . . . By the time of Christ their primitive zeal had degenerated into fanaticism and hypocrisy. They took a leading part in the opposition to Christ, and he scathingly rebuked their insincerity (Mt 23, 25; Lk 11, 39; 18, 9-14). (419)

See also Halvor Moxnes on the Pharisees in Luke’s Gospel in his *The Economy of the Kingdom: Social Conflict and Economic Relations in Luke’s Gospel* (Philadelphia: Fortress Press, 1988):

The Pharisees dominate the scene outside of Jerusalem, starting with Galilee. . . .

. . . The Pharisees are shown in a much broader perspective with a larger social role to pray. . . . They play an important role in the social and economic life of the village communities. (18-21)

⁷⁶ An old Jewish definition of sin is shown in *The New American Bible*:

were included in this category. Another report in Luke shows that this was the Jewish reality. “Now the tax collectors and sinners were all drawing near to hear him [Jesus]. And the Pharisees and the scribes murmured, saying, “This man receives sinners and eats with them.”” (15:1-2) Luke’s use of the parallel conjunction “and” between each two groups seemed to indicate Jewish socio-cultural consciousness. The leading Jews did not seem to think that they themselves were sinners. However, Jesus disagreed. “Jesus said to them [the Pharisees], “If you were blind, you would have no guilt; but now that you say, ‘We see,’ your guilt remains.” (John 9:41)

In addition to his explicit language, the gospels report that the object of his ministry was beyond salvation of the Jews even in his actual ministry. The appearances of gentiles on his ministerial stages prove such a fact.⁷⁷ For example, Matthew reports that a gentile centurion appeared on the stage of Jesus’ healing ministry:

As he [Jesus] entered Capernaum, a centurion came forward to him, beseeching him and saying, “Lord, my servant is lying paralyzed at home, in

SIN. In the Old Testament sin is not so much a wrong action in one’s conscience as something which disrupts the order of the world wished by God, and particularly the covenant fixed by the law. Thus the Israelite did not search himself for deep causes or establish its relationship with original sin; it is necessary to wait for the book of Wisdom to find such an allusion (2, 24). (421)

⁷⁷ See the following verses: Matthew 8:5-13 [a gentile centurion], 15:21-28 [a Canaanite woman], Mark 7:24-30 [a Greek-Syrophoenician woman], and Luke 7:2-10 [a gentile centurion].

terrible distress.” . . . When Jesus heard him, he marveled, and said to those who followed him, “Truly, I say to you, not even in Israel have I found such faith. I tell you, many will come from east and west and sit at table with Abraham, Isaac, and Jacob in the kingdom of heaven, . . . And to the centurion Jesus said, “Go; be it done for you as you have believed.” And the servant was healed at that very moment. (8:5-13)

Moreover, Matthew reports that Jesus’ object of ministry was ultimately “all nations.”

(28:19) The object is also expressed by “the whole creation” in Mark 16:15. Luke

gives us two reasons: the human image of God and the scriptural record. The former is:

“Jesus, when he began his ministry, was about thirty years of age, being the son (as was supposed) of Joseph, . . . the son of God.” (3:23, 38) Its logical implication should be:⁷⁸

Every ministry based on God’s creation is universal.

Jesus’ ministry was based on the image of God.

Therefore, Jesus’ ministry was universal.

Yes, what Luke noted is that Jesus’ ministry was universal since all human beings

commonly have the image of God.⁷⁹ The latter, the scriptural record, implies that “all

⁷⁸ Richard Jeffrey, 66. The *Modus Ponens* (or “Detachment”) means: If P then q, P, therefore q.

⁷⁹ Mark gives us a useful report of what Jesus’ universal ministry meant: “He [Jesus] said to them [the Pharisees], “The sabbath was made for man, not man for the sabbath; so the Son of man is lord even of the Sabbath.”” (2:27-28) John gives us two decisive theological logics of Jesus’ ministry: universal logics of rebirth and naming. The universal logic of rebirth will be:

Every one who is born of God has power to become a child of God.

nations” as Jesus’ object of ministry was the will of God. (Luke 24:47) The object of Jesus’ ministry, in a sense, was the universe or all human beings even though the main stage of his activities was the Jewish regions. In other words, the purpose of his ministry was universal to be accomplished by his disciples’ ministry.⁸⁰

Then, what was Jesus’ universal purpose of ministry in the world of life? Jesus seemed to note the wrong understanding of humanity and to teach how to read and re-create the very or original humanity: “You have heard that it was said, ‘You shall love our

Every disciple is born of God (in the image of the triune God).

Therefore, every disciple has power to become a child of God (in divine image).

This is my paraphrase of John 1:12-13: “To all who received him, who believed in his name, he gave power to become children of God; who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.” The other universal logic of naming will be:

Whoever receives the word of God is a god.

Every disciple receives the word of God (in the name of Jesus Christ).

Therefore, every disciple is a god (in name).

This is also my paraphrase of John 10:34-35 “Jesus answered them [the Jews], “Is it not written in your law, ‘I said, you are gods’? If he called them gods to whom the word of God came (and scripture cannot be broken).”

⁸⁰ It should be what systematic theologians have called the theory of universal salvation. “God sent the Son into the world, not to condemn the world, but that the world might be saved through him.” (John 3:17) Jesus clearly said such his purpose of ministry. “I [Jesus] did not come to judge the world but to save the world.” (John 12:47) John again reports the universal purpose of Jesus’ ministry in light of worship: “Jesus said to her [the Samaritan woman], “Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews.” (4:21-22)

neighbor and hate your enemy.’ But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven.” (Matthew 5:43-45) Jesus, here in fact, declared that there was no image of God without the world of socio-cultural life. The exclusive Jewish humanity distorted the human image of God or the original humanity.⁸¹ The world of human life should be changed to re-create the very humanity.⁸² In other words, the purpose of Jesus’ universal ministry was re-creation of the very humanity.⁸³ It was “to be like God, to image and to reveal the divine in

⁸¹ *The New American Bible*:

There is no Old Testament commandment demanding hatred of one’s enemy, but the “neighbor” of the love commandment was understood as one’s fellow countryman. Both in the Old Testament (Ps 139, 19–22) and at Qumran (1QS 9, 21) hatred of evil persons is assumed to be right. (18)

⁸² Raymond A. Martin:

According to Borg, in Jesus’ view, our goal in life should be to live in imitation of God, who Jesus believed is compassionate. Jesus’ main message was, “Be compassionate, as God is compassionate.” . . . The dominant view was, “Be holy, as God is holy.” Jesus, in effect, proposed that holiness, as an ideal, be replaced by compassion. (123)

See, for a theological concept of re-creation, *New Catholic Encyclopedia*, 2d ed. vol. 7, s.v. “Image of God”: “The image of God that is in man by reason of his intellectual nature can be perfected by the “image of re-creation” that is GRACE, and, finally, by the “image of glory” (St. Thomas, *Summa theologiae*, 1a, 93.4).” (322)

⁸³ Herman Harrell Horne presents the purpose in a philosophical meaning of salvation: “Salvation is wholeness of life, and the whole life in right relationship to God.” (42)

human life” as Donald P. Gray says.⁸⁴

John epistemologically or spiritually writes about Jesus’ purpose of ministry: “To all who received him [Jesus], who believed in his name, he gave power to become children of God; who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.” (1:12-13) A way becoming a child of God was to be born of the will of God. What was John’s premise? It was that there was no one who was not a child of God since every human being was originally made in the image of God. In a sense, the purpose of Jesus’ ministry was to re-create a child of God or human image of God.

What was the content of re-creation? The following verses of Matthew provide an answer: “He [Father] makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. . . . love . . . salute . . . You, therefore, must be perfect, as your heavenly Father is perfect.” (5:45-48) The content of re-creation was the divine law of relationship, not a natural law.⁸⁵ It was the divine law of love for Jesus.⁸⁶ Only the

⁸⁴ Donald P. Gray, *Jesus: The Way to Freedom* (Winona: Saint Mary’s Press, 1984), 69.

⁸⁵ An ethical definition of natural law is made by Stephen Mott in his *Jesus and Social Ethics*, Grove Booklet on Ethics no. 55 (Bramcote: Grove Books, 1984): “Natural law reflects the conviction that moral obligation should correspond to the nature of the world as God created and maintained it.” (22) Naturalized moral obligation implies seeing human beings as the naturals not as being created in God’s image, i.e., that it is natural that one should discriminate one’s companions, human beings, according to their socio-cultural positions, classes, or races.

divine law can reproduce the image of God in perfect human form. In a sense, the content of re-creation meant the divine law or the very human image of God in the world of socio-cultural life. Donald P. Gray's view is very helpful in understanding the content: "The process of humanization, the process of entering into the rich possibilities of our humanity, is ultimately to be seen as a process of divinization, a becoming like God himself, a living of the life of God himself."⁸⁷

In short, Jesus' purpose of ministry was to teach all of us how to re-create humanity or how to live in the image of God according to the divine law. This gives us a clue for rightly understanding Jesus' imperative in Matthew: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with

A philosophical definition of natural law is given by Richard M. Gula in his *Reason Informed By Faith: Foundations of Catholic Morality* (New York: Paulist Press, 1989): "From these understandings of "natural" and "law" we can put together a synthetic definition which reflects the core of the Catholic natural law tradition: natural law is reason reflecting on human experience discovering moral value." (241) Human experiential reason is to remain in its natural community not to create a new community.

⁸⁶ Matthew 19:17-21:

"If you would enter life, keep the commandments." He said to him [Jesus], "What?" And Jesus said, "You shall not kill, You shall not commit adultery, You shall not steal, You shall not bear false witness. Honor your father and mother, and, You shall love your neighbor as yourself." . . . "If you would be perfect."

⁸⁷ Donald P. Gray, 69.

you always, to the close of the age.” (28:19-20) The purpose of ministry that Jesus ordered was to make “disciples of all nations.” It was to re-create all nations, i.e. the world, as disciples.⁸⁸ It referred to the world under the image of God, since disciples should be re-created in the world of human life or according to Jesus’ socio-cultural image of life, i.e., his holistic life.⁸⁹ That is to say, to make disciples of all nations implies re-creating the world of human life in Jesus’ vision.

4. Conclusion

The purpose of ministry cannot be separated from the meaning of baptism. As

⁸⁸ “Disciples” means “followers” in the Gospels. See the following verses: Matthew 4:19 “He [Jesus] said to them [Simon Peter and Andrew], “Follow me, and I will make you fishers of men.” Mark 1:17 “Jesus said to them [Simon and Andrew], “Follow me and I will make you become fishers of men,” Luke 5:11 “When they [James, John, and Simon] had brought their boats to land, they left everything and followed him [Jesus],” and John 1:37 “The two disciples [two disciples of John’s disciples] heard him [John] say this [“Behold, the Lamb of God!”], and they followed Jesus.”

⁸⁹ See Timothy E. O’Connell, *Principles for a Catholic Morality*, revised ed. (New York: Harper Collins Publishers, 1990):

They [Disciples] were to be learners (*matheiteis*), followers ready and willing to learn from the teacher, they were to follow him, remain with him, become loyal to him. . . . But in his [Jesus] case the notion of discipleship took on several interesting nuances.

First, discipleship meant the simple fact of following after the Lord. . . .

. . . a second meaning that discipleship had for Jesus: the idea that the disciples was to replace Jesus, act on his behalf, take on a mission for the sake of the Lord. (40-41)

seen in the above discussion, baptism is symbolic of remembering God's image and reflecting human socio-cultural consciousness, implies re-creating or transforming humanity, and means beginning a new life, relationship, and ministry.

Baptism for Jesus was symbolic of remembering the triune image of God as his baptismal phenomenon implied. It was neither the same movement of Jewish religious exclusivism or elitism as John's prophetic elitism represented nor was it intended to form the church.⁹⁰ It was rather an answer to human spiritual desire or spirituality that was based on the world of Jewish socio-cultural life.⁹¹ In a sense, it was symbolic of reflecting both Jesus' consciousness and human socio-cultural consciousness or spirit.

⁹⁰ See, for an Anglican point of view of the baptism, Fredrica Harris Thompsett, "The Primacy of Baptism: A Reaffirmation of Authority in the Church," in *Beyond Colonial Anglicanism: The Anglican Communion in the Twenty-First Century*, edited by Ian T. Douglas and Kwok Pui-Lan (New York: Church Publishing Incorporated, 2001):

The formative identity conveyed in baptism provides the foundational and sustaining base for exercising authority within the local church and the world. . . . The primacy of baptism provides an ecclesiological identity for Anglican authority. . . . It is important to observe that the formative ecclesiological character of baptism has at least been taken for granted when it comes to hierarchical consideration of authority. (251)

I do not agree on the closed position of the baptism in a hierarchic and institutional system. I also believe that this concept of the church is opposed to Jesus' one: "I do not pray for these only, but also for those who are to believe in me through their word." (John 17:30) In short, the church is to be composed of the baptized or disciples or potential disciples.

⁹¹ See, for an understanding of the baptism in the world of life, John P. Meier, *The Mission of Christ and His Church: Studies in Christology and Ecclesiology* (Wilmington: Michael Glazier, Inc., 1990), 159.

Baptism for Jesus implied that humanity should be re-created in integration of diverse traditions or cultures according to the will of God. It was not simply a symbol of transition as John's baptism was.⁹² Jesus' baptism was the pre-stage of ministry, while for John the Baptist it was his ministry itself or ministerial content. I have called Jesus' baptism "pre-ministerial baptism," by which I mean that dual human love of God and neighbor should be a way to complete the very humanity.

Ministry for Jesus was neither Jewish ecclesial nor prophetic. Moreover, the purpose of Jesus' ministry was neither to serve the church nor the kingdom itself.⁹³ As implied in dealing with his baptism, it was universal and divine. It was to imply that all human beings who are created in the image of God should be re-created according to the

⁹² See, for a clue that John's baptism was symbolic, *New Catholic Encyclopedia*, vol. 2, s. v. "Baptism in the Bible," 54.

⁹³ Some scholars would insist that the purpose of ministry is to build the church. An example is shown in *The Church for Disciples of Christ: Seeking to Be Truly Church Today*: "Disciples of Christ have always believed that ministry belongs to the Church as a whole." (109) However, I do not agree on the position. My starting point of the church to the contrary is that "Ministry forms the church." Jesus did not see ministry in the Judaic church but the church in ministry.

Others would insist that the purpose of ministry is to build the kingdom on the earth. However, why can such an institution be the God' one? If some liberation theologians would take the position, I want to say them that the kingdom is only a means to heal human dialogical relationship as Jesus' preaching ministry implied. In short, the church and the kingdom of God are for human ministry or true relationship.

triune image of God and the divine law of love or mercy.⁹⁴ That is to say, its purpose was re-creating universal humanity.

Ministry for Jesus was also about “a way of life,” as Marcus Borg rightly sees.⁹⁵ “Moreover, for Jesus compassion was not simply an individual virtue, but a sociopolitical paradigm expressing his alternative vision of human life in community, a vision of life embodied in the movement that came into existence around him.” (47) What Borg emphasizes here is that Jesus noted human socio-cultural circumstances to live or re-create divine image of humanity. That is to say, the purpose of ministry for Jesus meant “re-creation” of the divine image of humanity in the world of human socio-cultural life.

⁹⁴ See Philip Cunningham, *Jesus and the Evangelists: The Ministry of Jesus and Its Portrayal in the Synoptic Gospels* (New York: Paulist Press, 1988):

For Jesus it was not primarily a day of judgment which was dawning, but the arrival of the fullness of God’s merciful forgiveness and love. Instead of chastising the people of God to reform their sinful pasts, Jesus exhorted his kinsfolk to be reconciled to each other and to reflect God’s divine mercy and loving kindness in their daily lives. (160)

⁹⁵ Marcus J. Borg, *Meeting Jesus Again for the First Time: The Historical Jesus & The Heart of Contemporary Faith* (New York: Harper San Francisco, 1994), 54.

CHAPTER B

DEFINING JESUS' MINISTRY

TEMPTATION AND MINISTERIAL METHOD

1. Introduction

Korean ministry today can be understood in a popular slogan, “mission and ministry,” or “evangelism and education.” The slogan also reflects the dominant Korean interpretation today of “the great commission.” It is a missiological interpretation of Jesus’ imperative. (Matthew 28:19-20) The interpretation divides the commission or the imperative into two sentences.⁹⁶

Sentence 1: “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.” (28:19)

Sentence 2: “Teach them [the disciples] to observe all that I [Jesus] have commanded you.” (28:20)

The first sentence has been understood as a missiological or evangelical

⁹⁶ See, for a two-stage interpretation of the Great Commission, Joseph Jungyol Chang, *Missions and Church Growth: An Introduction to Missiology*, Korean ed. (Seoul: Sung Kwang Publishing Co., 1995), 78.

command. The understanding reflects a Korean ideological or political method and philosophy of field ministry,⁹⁷ even though it is called to mission or evangelism. The field ministry aims at changing from the state of nature into the controlled state by the church. The ministry field seems to have two assumptions: dualism and logic of edification. The dualism means that the outside the church is identified with the object of missionary edification. The logic means the assumption that the church has the right and duty to edify the outside world of the church.

Mission or evangelism has been considered as a task outside the church's pivotal ministry. It has been identified with making disciples of all nations outside the church or with baptizing them. It is understood as a mandate for Christianization of the world, since national discipleship is considered to imply that a nation has come under Christian politics or ideology.⁹⁸

Likewise, baptism here means a religious conversion or declaration that a

⁹⁷ Field ministry, which I coin, is to reflect the fact that mission or evangelism has been considered as an outside work of Korean ministry. The field is symbolic of the outside the church which is under the natural state. The ministry is symbolic of control and rule of the church, i.e., putting under the ministerial order.

⁹⁸ National discipleship, which I coin, is a functional interpretation of the field ministry.

converter has come under the world of Christian politics or ideology.⁹⁹ Such baptismal implication has justified discriminative treatments of non-Christians in the world of political or ideological life.¹⁰⁰ It has also used the name of the triune God as religious

⁹⁹ See, for a concept of religious conversion, Francis Schüssler Fiorenza's "Systematic Theology: Task and Methods," in *Systematic Theology: Roman Catholic Perspectives*, vol. 1., edited by Francis Schussler Fiorenza and John P. Galvin (Minneapolis: Fortress Press, 1991):

Religious conversion, like intellectual and moral conversion, entails self-transcendence. Religious conversion, however, goes beyond the self-transcendence of intellectual and moral conversion insofar as it is constituted by that self-transcendence entailed in the shift to ultimate meaning and value. . . . Religious conversion is not simply a matter of becoming religious, but is rather a total reorientation of one's life. (50)

I believe that the following baptismal formula gives the cause of ministerial or evangelical evil, i.e., the minister the misunderstanding of the baptism that the baptizer has the right and duty to edify or control the not-baptized: "By the authority of Jesus Christ, I [baptizer] baptize you, [Name], in the name of the Father and of the Son and of the Holy Spirit. Amen." See, for this formula, *The Church for Disciples of Christ: Seeking to Be Truly Church Today* by edited by Paul A. Crow, Jr., and James O. Duke (St. Louis: Christian Board of Publication, 1998), 133. We should not add "I" to the original formula of Jesus Christ: "Baptize, [Name], in the name of the Father and of the Son and of the Holy Spirit." (Matthew 28:19)

¹⁰⁰ Franz J. Hinkelammert gives us an insightful analysis of discrimination or of the controlled state of the Third World by the economic tool of Capitalism through his macroscopic analysis. I note his insight of de-humanization of discrimination since the church's discriminatory ministry cannot also avoid such a result. See, for the three theses to see his insight, Franz J. Hinkelammert's "Changes in the Relationships between Third World Countries and First World Countries," in *Spirituality of the Third World* edited by K. C. Abraham and Bernadette Mbuy-Beya (Maryknoll: Orbis Books, 1994):

Consequently, we have three theses: 1) Capitalism once again becomes wild capitalism . . . 2) The Third World is economically necessary for the rich countries but its population is not needed. 3) The rich countries consider development based on industrial integration in the world market as a threat; the foreign debt of the Third World works as an instrument to regulate control and eventually block this type of development. (14-15)

justification for militant ministry, mission, or evangelism. That is to say, the mission or evangelism here has been considered to be the exclusive political foundation or base, not the starting point of ministry.

Roger S. Gottlieb's insight of the connection between politics and religion gives us a good example.¹⁰¹ Today, Christianization can be identified with democratization. Such an understanding can promote a practical, political, or ideological interpretation and meaning of Christian community. That is to say, it can contribute to the development of human relationship, life, and image as well as of the church ministry on the one hand. However, it can be a control tool when the concept of democracy is adopted as a standard to evangelize a nation on the other hand. What I note here is the ideological or political method and philosophy that discriminates between "they" and "we," "enemies" and "neighbors," or "non-Christian nations" and "Christian nations." Are their distinctions

My point here is that the baptizer, the church, and the Christianized nation distort human relationship, life, and image, working under the two assumptions of the field ministry: dualism and logic of edification.

¹⁰¹ Roger S. Gottlieb, *Joining Hands: Politics and Religion Together for Social Change* (Cambridge: Westview Press, 2002):

Now, however, the church's acceptance of democracy is taken for granted. Yet the innovative idea of popular government did not emerge from the church but from secular political movements. As a *religion*, it had needed *politics* to make the change, and in this case, a particular type of progressive, world-making politics. (50)

not evidence of a discriminatory ministry and a philosophy of discrimination?

The second sentence has been accepted as a ministerial or educational command: “Teach the disciples to observe all that I [Jesus] have commanded you.” The understanding reflects a Korean socio-cultural method and philosophy of ministry, not simply an educational implication, since it implies teaching those who are “already Christians.” The ministry or education basically here is to teach Christians moral and/or intellectual life, since it emphasizes “teaching” rather than “all.” It has meant the teaching of Jesus’ or the Christian lifestyle and order or value system, since Christian maturity can be realized in the world of socio-cultural life through the agency of a moral or intellectual conversion.¹⁰² The teaching however in fact means establishing the relation of teacher and student. What here I note is the hierarchical or up-and-down relationship, or the intelligence-laden order that one-sidedly controls human relationship,

¹⁰² See Francis Schüssler Fiorenza’s “Systematic Theology: Task and Methods” for concepts of moral and intellectual conversions.

Intellectual conversion entails a decision and a movement of self-transcendence, for knowing entails a complex and reflective human operation of continued questioning for evidence, reasons, and comprehensive viewpoints. . . . Moral conversion entails opting for what one judges to be truly of value and good, even when value and satisfaction conflict. . . . Moral conversion is a form of self-transcendence and can be related to cognitive, moral, and effective development. (50)

language, and thought. Does the church's intelligence-laden ministry today not deny the whole humanity or human relationship?

I have experienced the Korean discriminatory and intelligence-laden ministry firsthand. I have lived in many concentric circles of "we." They were to indicate the lines of limitations on discrimination. I was taught to obey the church's hierarchical order and not to acknowledge beings outside the circle as "neighbors."-Such a philosophy of Korean ministry distorted human relationships and denied the full humanity of all persons. I think that this distortion and denial reflected the Korean understanding of Jesus' method and philosophy of ministry. In other words, Korean ministry needs a new understanding of "Jesus' method and philosophy of ministry" to re-create the very humanity and human relationship.

I will note Jesus' "temptation"¹⁰³ and ministerial "events"¹⁰⁴ to make clear my understanding of his method and philosophy of ministry.¹⁰⁵ His temptation is an

¹⁰³ See Luke 4:1-13, Mark 1:12-13, and Matthew 4:1-11.

¹⁰⁴ I will note Jesus' fellowship, preaching, and healing events of ministry. My methodological understanding of Jesus' ministerial events comes from Luke 10:8-9 "Whenever you enter a town and they receive you, eat . . . heal . . . and say to them."

¹⁰⁵ See, for one scholar of those who agree with me on Jesus' ministry, Peter F. Ellis, C.S.S.R., *Matthew: His Mind and His Message* (Collegeville: The Liturgical Press, 1974):

important clue for understanding his ministerial method. It seems to symbolize how his ministry would unfold in the world of socio-cultural life. In a sense, I will study the implication of his ministerial method, doing a socio-cultural analysis¹⁰⁶ of the Temptation.

Jesus' ministerial events in the gospels can be simplified into his fellowship, preaching, and healing processes or relationships. This course of ministry was to make clear his socio-cultural significance of ministry. In a sense, I will study deeply the ministerial method itself from a socio-cultural point of view.

To explain a method of ministry is to articulate its philosophy. It implies that a philosophy forms its method. Jesus' method of ministry in this sense should be

If it is true, as some have suggested, that Matthew is using here a literary form or device, known from the Targums, according to which a great man at the beginning of his career is shown in a vision the significance of his whole life, then the narratives of the baptism and the temptation are meant by Matthew to present Jesus' whole life as an example of the perfect doing of God's will. (142-143)

¹⁰⁶ "Socio-cultural" means traditional and politico-economic sides in the world of socio-cultural life. A socio-cultural analysis can be semantically identified with a holistic analysis since the socio-cultural analysis enables us both to reproduce or re-create a hopeful or desirable reality and to avoid a tragic reality in the world of life.

A definition of "social" is provided by Joe Holland and Peter Henriot, S. J., in their *Social Analysis: Linking Faith and Justice*, revised and enlarged ed. (Maryknoll: Dove Communications and Orbis Books, 1996): "The term 'society' came to dominance with the modern 'social question' and the rise of the modern social sciences. It focuses on economics and politics." (xii)

A definition of "cultural" is also provided by Joe Holland and Peter Henriot, S. J.: "The term 'civilization,' by contrast ['society'], belongs more to deeper tradition in the west. 'Civilization' connotes greater emphasis on culture, and, within culture, on religion." (xii)

explained by his philosophy. I will make clear a definition of Jesus' ministry from a philosophical point of view. My research areas will be limited to the gospels: Matthew, Mark, Luke, and John.

2. Jesus' Temptation from a Socio-Cultural Point of View

Jesus' temptation seems to show the process of making clear his position of ministerial method in the world of socio-cultural life. (Luke 4:1-13, Mark 1:12-13, and Matthew 4:1-11) Synoptic records of the temptation are situated immediately before the beginning of his ministry. Both Matthew and Mark record that the time of the temptation occurred in advance of his ministry, which started as soon as John the Baptist (in Matthew) or John the baptizer (in Mark) was arrested.¹⁰⁷ The record implies that the temptation should be an important clue to understand Jesus' ministry.

What was Jesus' ministry? Luke records that it was about a divine method of ministry: "If you are the Son of God." (4:3, 9) The title of the temptation could be Jesus'

¹⁰⁷ Matthew 4:12-17 "Now when he [Jesus] heard that John had been arrested, he withdrew into Galilee; . . . From that time Jesus began to preach, saying, "Repent, for the kingdom of heaven is at hand."" Mark 1:14-15 "Now after John was arrested, Jesus came into Galilee, preaching the gospel of God, and saying, "The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the gospel.""

preparation of a divine ministerial method. And the process of Jesus was very successful and official or public in the Jewish context, according to Luke: “Jesus returned in the power of the Spirit into Galilee, and a report concerning him went out through all the surrounding country. And he taught in their synagogues, being glorified by all.” (4:14-15) In a sense, the temptation is an important clue for understanding Jesus’ ministerial method.

What was the context of the temptation? All synoptic records say that the temptation of Jesus took place in the wilderness for forty days. (Matthew 4:1-2, Mark 1:13, and Luke 4:2) “The wilderness” implies that the temptation was in the natural state, or the world under the natural law. “The forty days” also implies that the temptation was basically religious and significant in meaning.¹⁰⁸ And moreover, it seems to be clear that the wilderness for Jews symbolized a kind of a natural world including the world of Jewish religion, i.e. a world of life or the world of socio-cultural life, from the implications of the two basic concepts: the wilderness and the forty days. That is to say,

¹⁰⁸ See, for the religious meaning of the forty days, *The New American Bible*, Saint Joseph ed. (Woodland Hills: Benziger Publishing Company, 1992): “*Forty days and forty nights*: the same time as that during which Moses remained on Sinai (Ex 24: 18). The time reference, however, seems primarily intended to recall the forty years during which Israel was tempted in the desert (Dt 8, 2).” (15)

the context of the temptation seemed to indicate the world of socio-cultural life.

What is its implication? What did the context mean for Jesus? The world of socio-cultural life can be considered as a kind of a natural world, since every human comes and grows in the world of socio-cultural customs, which works as the law of the jungle for the survival of the fittest. This human strength for survival expresses itself socio-culturally in terms of careerism, intellectualism, materialism and so on. The world of socio-cultural life, however, does not work merely under its customs as the world of nature works. Rather, the world of human life exists between the worlds of divine socio-cultural life and devilish socio-cultural life. In a sense, synoptic records say that the wilderness was a battlefield between the Holy Spirit and the devil. Luke, for example, reports, "Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit for forty days in the wilderness, tempted by the devil." (4:1-2) In other words, the temptation shows that the ministerial method in Jesus' mind was basically divine in the world of socio-cultural life.

What was the content of the temptation? And what was its implication? A process of questions and answers, i.e. dialogue, comes basically from two different viewpoints or logics concerning one issue. This seems to be a clue for understanding the

content of the temptation. The content of the temptation seems to be composed of two methodological logics of ministry in the world of socio-cultural life: Jesus' and the devil's. The two logics dealt with divine method of ministry in a common form. Both of them questioned and answered each other in the name of God or in the form of "it is written." The devil's form of questioning Jesus, "If you are the Son of God," implies "in the name of God." (Luke 4:3, 9 and Matthew 4:3, 6) The latter form, "it is written," which both Jesus and the devil quoted, also implies that the common issue was the divine method of ministry. (Matthew 4:4, 6-7, 10, and Luke 4:4, 8, 10) The devil here was a questioner and Jesus was a respondent.

Matthew's record of the temptation is composed of the tempter's questions or challenges and Jesus' answers: "The tempter came and said to him [Jesus], . . . But he [Jesus] answered, . . . Then the devil took him . . . and said to him, . . . Jesus said to him, . . . Again, the devil took him . . . and he said to him, . . . Then Jesus said to him." (4:3-10) Luke also records the content in the same form of questions and answers: "The devil said to him [Jesus], . . . And Jesus answered him, . . . And the devil took him . . . and said to him, . . . And Jesus answered him, . . . And he [the devil] took him . . . and said to him, . . . And Jesus answered him." (4:3-12) Jesus' answer or logic, therefore, was

passive, or defensive. The answering form, however, implies that Jesus' ministerial method was already programmed by God's will. Matthew records, "He [Jesus] answered, "It is written, 'Men shall . . .'" . . . Jesus said to him, "Again, it is written, 'You shall . . .'" . . . Then Jesus said to him, . . ." . . . it is written, 'You shall . . .'" (4:4-10)

Luke's record also shows that the ministerial method of Jesus was already programmed under the God's will, in the same literary form. (4:4-12)

What was the content of Jesus' temptation? And what was its implication? The temptation says that Jesus provided a clear threefold-logic of his ministerial method in the world of socio-cultural life. The method was Jesus' response to the threefold relationship or image in the world of socio-cultural life that the tempter presented as a so-called divine method of ministry. The first temptation the tempter asked Jesus to perform as a so-called divine method of ministry was in answer to the food problem that is symbolized as a table relationship or manners in the world of socio-cultural life. Matthew records, "He [Jesus] fasted forty days and forty nights, and afterward he was hungry. And the tempter came and said to him, "If you are the Son of God, command those stones to become loaves of bread.'" (4:2-3) What here the tempter noted seemed not to be Jesus' hunger itself, but his religious practice itself.

Luke's record also implies that Jesus' physical hunger came from his religious program of a forty-day fast. "He [Jesus] ate nothing in those days [forty days]; and when they were ended, he was hungry." (4:2) The tempter's request, "Make those stones bread," implies that religion dominated economics at that time. This shows that such a Jewish practice of religion had been considered as a so-called divine method of ministry in the world of Jewish socio-cultural life. Marcus J. Borg gives us a decisive clue for understanding the Jewish implication of the tempter's request.¹⁰⁹

At the center of the purity system were the temple and the priesthood. . . . Moreover, the income of both temple and priests (and Levites) depended upon the observance of purity laws by others. . . . Tithing was closely linked to purity; untithed produce was thus impure and would not be purchased by the observant. So temple and priesthood had economic as well as religious interests in the purity system. . . .

. . . The meal was a microcosm of the social system, table fellowship an embodiment of social vision. (52, 55)

It seems to be clear that Jewish economics or the food problem in the world of socio-cultural life was under the Jewish exclusive system or method of ministry. The first temptation in a sense shows that Jesus was before a closed self-satisfied system of the socio-cultural life world, i.e., the Jewish exclusive method of ministry.

¹⁰⁹ Marcus J. Borg, *Meeting Jesus Again for the First Time: The Historical Jesus & the Heart of the Contemporary Faith* (New York: Harper San Francisco, 1994).

What problem did the first temptation have? It presumes a socio-cultural division of human beings or relationships in the so-called name of God, as Marcus J. Borg writes:

To sum up, the effect of the purity system was to create a world with sharp social boundaries: between pure and impure, righteous and sinner, whole and not whole, male and female, rich and poor, Jew and Gentile. . . .

. . . Rules surrounding meals were deeply embedded in the purity system. . . . Refusing to share a meal was a form of social ostracism. Pharisees (and others) would not eat with somebody who was impure, and no decent person would share a meal with an outcast. (52, 55)

Given the first temptation, Jesus could not avoid diverse socio-cultural exclusivism: sexism, classism, racism and so on. Human relationship here should be ordered according to the law of the jungle and limited according to diverse positions or hierarchy. The human relationship degraded humanity or human dignity under the natural law and in the so-called name of God.¹¹⁰ It also distorted the human image according to the power-laden order. The two points seemed to be socio-cultural implications of the first temptation or Jewish exclusive ministerial method at table.

¹¹⁰ Franz J. Hinkelammert finds the same problem in macro-classism, doing analysis of the world of socio-cultural life today.

The rich capitalistic countries have lost interest in a development policy for the Third World and have opted to block it as much as they can. . . . capitalism denies it, . . . the very possibility of human solidarity. . . . Human dignity is denied when solidarity is denied. (14-16)

Jesus opposed such an exclusive relationship, or ministry in the name of God to humanity. “Jesus answered, “It is written, ‘Man shall not live by bread alone but by every word that proceeds from the mouth of God.’” (Matthew 4:4) Jesus’ name of God, i.e. “it is written” and “the mouth of God,” here symbolizes a narrative or holistic God, not simply a functional or exclusive God. Jesus here identified himself with humanity or a holistic human being not a simply physical being. In other words, Jesus’ rejection of the first temptation seemed to imply that he should not reinforce Jewish exclusive relationships at table. And moreover, the rejection seemed to assume that the inclusive ministry should be practiced to promote or re-create holistic human relationships, or very humanity, in the world of socio-cultural life.

The second temptation [or the third one in Luke] the tempter asked Jesus to do as a so-called divine method of ministry was ecclesial life or order that is symbolized as preacher-audience relationship in the world of socio-cultural life.

Then the devil took him to the holy city, and set him on the pinnacle of the temple, and said to him, “If you are the Son of God, throw yourself down; for it is written, ‘He will give his angels charge of you,’ and ‘On their hands they will bear you up, lest you strike your foot against a stone.’” (Matthew 4:5-6)

What the tempter emphasized here seemed not to be the highest position of the pinnacle but the religious life or order of the holy city itself. Luke more directly expresses, “He

[the devil] took him to Jerusalem, and set him on the pinnacle of the temple.” (4:9) The tempter’s intent implies that the church was under holy order at that time. This shows that such Jewish religious life or order of holiness had been considered as an ecclesial method or politics of divine ministry in the world of Jewish socio-cultural life. Marcus J. Borg gives us helpful information for understanding the Jewish implication of the tempter’s task:

The primary paradigm shaping the Jewish social world: “Be holy as God is holy.” . . . The dominant social vision was centered in holiness; . . .

. . . Holiness thus meant the same as purity . . . The ethos of purity produced a politics of purity—that is, a society structured around a purity system. . . . At a high level of abstraction, they are systems of classifications, lines and boundaries. A purity system “is a cultural map which indicates a place for everything and everything in its place.” . . .

. . . At the center of the purity system were the temple and the priesthood. . . .

. . . The elites of his day read Scripture in accordance with the paradigm of holiness as purity. (49-52, 58)

The Jewish ecclesial life, or order, shows how Jewish life worked. All Jewish life was under a hierarchical method of ministry. The ecclesial life, or order, was in fact to reflect a minister-centered ideology, relationship, or order. The second temptation in a sense shows that Jesus was dealing with an ecclesiastical hierarchic system of the socio-cultural

life world, i.e., a Jewish minister-centered method of ministry.¹¹¹

What problem did the second temptation have? It reflects a socio-cultural hierarchic domination of human life or order by virtue of ecclesiasticalism or religious elitism, as Marcus J. Borg writes:

Purity was political because it structured society into a purity system. . . .

. . . The purity system established a spectrum of people ranging from the pure through varying degrees of purity to people on the margin to the radically impure. . . .

. . . Thus the politics of purity was to some extent the ideology of the dominant elites-religious, political, and economic. (50, 53)

Given the second temptation, in a word, Jesus could not avoid diverse socio-cultural discrimination or classism and careerism. According to this view, human life should be classified and limited in the name of intellectualism. In this system, human life functionalized and dehumanized human power and relationship in the so-called name of divine order.¹¹² It also distorted the human imagination according to the hierarchic

¹¹¹ *The New American Bible*:

PRIESTS, JEWISH. Sacred ministers, whose duty it was to offer sacrifice at the altar of holocausts, and to enter morning and evening into the holy place to burn incense at the golden altar (Heb 7, 27; 10, 11). They also had care of the loaves of proposition (Mt 12, 4) and certified the cure of lepers (Lk 17, 13f). They were divided into twenty-four classes, each of which in turn officiated for a week at the temple (Lk 1,5). . . . For their support the priests received tithes and other offerings. (419)

¹¹² Franz J. Hinkelammert finds the same problem, i.e. dehumanized international order, in macro-classism, doing macroscopic analysis of the world of socio-cultural life

relationship. These three points are the socio-cultural implications of the second temptation, or the Jewish hierarchic ministerial method,¹¹³ in the church.

Jesus refused such a hierarchically ordered relationship, or preaching ministry, in the name of God's will for a genuinely human relationship. "Jesus said to him, "Again it is written, 'You shall not tempt the Lord your God.'" (Matthew 4:7) Jesus' interpretation of the thought concerning God, i.e. "again it is written," here implies God's will, not an ideological God of human making. Jesus identified himself with a general human being as a creature or a worshiper, not with a simply ecclesial being. In other words, Jesus' rejection of the second temptation seemed to imply that he should not reproduce the Jewish hierarchical preaching ministry in the church or in the world of religion. Moreover, the rejection seemed to assume that the preaching ministry itself should aim to clarify religious identity in order to re-create the true human relationship or image in the world of socio-cultural life.

The third temptation [or the second one in Luke] that the tempter asked Jesus to perform as a religious method of ministry was the faith problem that could be symbolized today. "The Third World is economically necessary for the rich countries but its population is not needed." (14)

¹¹³ See above note of "PRIESTS, JEWISH" quoted from *The New American Bible*.

as religious mystery, or healing relationship in the world of socio-cultural life. Matthew records, “Again the devil took him to a very high mountain, and showed him all the kingdoms of the world and the glory of them; and he said to him, “All these I will give you, if you will fall down and worship me.”” (4:8-9) What the tempter intended seemed not to be the vision or faith of the earthly glory but the physical religious practice¹¹⁴ symbolized by the very high mountain.

Luke records more implicitly, “The devil took him up, and showed him all the kingdoms of the world in a moment of time.” (4:5) Luke’s record emphasizes that the illusion Jesus saw was a by-product or a physical structure of religious practice. The tempter’s intent here implies that the earthly faith was characterized by physical practice¹¹⁵ at that time. This shows that such Jewish practice of faith had been considered as a physical method or faith of earthly ministry in the world of Jewish socio-cultural life. Marcus J. Borg gives us useful information for understanding the Jewish implication of the tempter’s request:

¹¹⁴ The physical religious practice indicates the Jewish observance of purity laws. It means visualized worship according to earthly authority. An example is shown in hierarchic form of worship. Matthew 4:9 He [the devil] said to him [Jesus], “All these I will give you, if you will fall down and worship me.”

¹¹⁵ Ibid.

Physical wholeness was associated with purity, and lack of wholeness with impurity. . . . The purity contrast also was associated with economic class. . . . To some extent, this association resulted from popular wisdom, which saw wealth as a blessing from God (“The righteous will prosper”) and poverty as an indication that one had not lived right. And to some extent, it arose because the abject poor could not in practice observe the purity laws. (51)

The physical structure of Jewish religious practice or faith stipulated how Jewish religion saved her people. All the Jews were subject to the Jewish physical method of ministry. The physical practice, or faith tended, in fact, to reflect materialistic spirituality. The third temptation in a sense shows that Jesus was confronted by a physical faith system of the socio-cultural life world, i.e., the Jewish materialistic method of ministry.

What problem did the third temptation have? It advocated socio-cultural materialism of human spirituality in the so-called name of faith. The materialism also implies privatization, as Luke records: “[The devil] said to him, “To you I will give all this authority and their glory; for it has been delivered to me, and I give it to whom I will. If you, then, will worship me, it shall all be yours.”” (4:6-7)

Given the third temptation in Matthew or this in Luke, Jesus could not avoid socio-cultural mammonism or materialism. The human image here should be transformed a kind of natural image. The human image projected by this system materialized and naturalized humanity in the so-called name of faith. It also distorted

spirituality according to the Jewish physical ecclesial experience, structure, or environment. The three points presented here are the socio-cultural implications of the third temptation, or the Jewish physical ministerial method¹¹⁶ of faith.

Jesus rejected such materialistic spirituality or healing ministry in the name of spiritual faith based upon the true image of humanity.¹¹⁷ Then Jesus said to him, “Begone, Satan! For it is written, ‘You shall worship the Lord your God, and him only shall you serve.’” (Matthew 4:10) Jesus’ faith in God implies here a spiritual God, not the physical one. Jesus identified himself with a spiritual being as a creature and re-creator, not simply an ecclesial member. In other words, Jesus’ rejection of the third temptation seemed to imply that he should not repeat the Jewish physical healing ministry in faith. Moreover, the rejection seemed to assume that healing ministry itself should be practiced to re-create very human spirituality or image in the world of socio-cultural life.

It is clear that the temptation of Jesus revealed the process of establishing Jesus’ divine method of earthly ministry. It is also clear that the Jesus’ threefold method or logic of ministry implied in the temptation was symbolic of the divine program to re-

¹¹⁶ Ibid.

¹¹⁷ Implies that man is spiritual.

create very human relationship, life, and image of God in the world of socio-cultural life.

In short, the temptation of Jesus should symbolize how his ministry would unfold in the world of socio-cultural life. As seen above, the first temptation is an important clue for understanding Jesus' table relationship or fellowship ministry. The second temptation is a clue for understanding his preaching life or ministry. And the third temptation is a clue for understanding his healing image or ministry.

3. Jesus' Method of Ministry

Jesus' method of ministry is a series of processes that were composed of a threefold ministry to re-create very holistic human relationship, life, and image: fellowship, preaching, and healing ministry. The credibility of my understanding is made very clear in Luke's record.

After this the Lord appointed seventy others, and sent them on ahead of him, two by two, into every town and place where he himself was about to come. . . . "Whenever you enter a town and they receive you, eat what is set before you; heal the sick in it and say to them, 'The kingdom of God has come near to you.'" (10:1, 8-9)

The Jesus' fellowship,¹¹⁸ healing,¹¹⁹ and preaching¹²⁰ method of ministry in which he

¹¹⁸ Comes from "Eat what is set before you."

¹¹⁹ Comes from "Heal the sick in it."

instructed his disciples was not the same as the existing Jewish method of ministry, as seen in the previous section. While the existing Jewish method or system of ministry was exclusive at table, hierarchical in the church, and materialistic in its faith, Jesus' method was characterized by an open-table, God-speaking narrative, and spiritual healing ministry in the world of socio-cultural life. The Jesus' order of course reflected his own method of ministry that he himself practiced and exemplified in advance.

How did Jesus practice or exemplify his ministry? The series of his ministerial processes or activities were threefold: fellowship, preaching, and healing processes. His feeding process of fellowship ministry is clearly shown in the gospels. Matthew's record is detailed and typical:

Jesus said to them [the disciples], "How many loaves have you?" They said, "Seven, and a few fish." And commanding the crowd to sit down on the ground, he took the seven loaves and the fish, and having given thanks he broke them and gave them to the disciples, and the disciples gave them to the crowds. And they all ate and were satisfied; and they took up seven baskets full of broken pieces left over. (15:34-37)

Matthew seems to divide Jesus' ministerial process at table into two: pre-feeding and feeding stages. The former indicates that all members got dinner ready, i.e., prepared

¹²⁰ Comes from "Say to them, "The kingdom of God has come near to you.""

foodstuffs and sat down. The latter indicates Jesus' blessing, all members' mealtime, and cleaning up time. Jesus' fellowship ministry in a sense was characterized by thanksgiving, or eucharistic for the Jews. Moreover, his last supper seemed to be included in this typical fellowship ministry. Mark records, "As they [the twelve] were eating, he [Jesus] took bread, and blessed, and broke it, and gave it to them, and said, "Take; this is my body." And he took a cup, and when he had given thanks he gave it to them, and they all drank of it." (14:22-23) His thanksgiving or eucharistic feeding process of fellowship ministry, including the Last Supper, seemed to be symbolic of a divine method of fellowship ministry.

Jesus' fellowship ministry was also open, or inclusive, in the world of life. His tables, whether he was invited or he served, transcended Jewish socio-cultural lines: androcracy, faction, the chosen and so on.¹²¹ "In a general way," Marcus J. Borg says, "sharing a meal represented mutual acceptance." (55) Jesus' fellowship ministry, including the participation of women should therefore mean going beyond the exclusive Jewish table manners of the first century, i.e., which sharply demarcated between male and female. Matthew records Jesus' anti-androcentric fellowship ministry: "They [the

¹²¹ Means sexism, classism, racism and so on respectively in modern terms.

crowds, the disciples, and Jesus] all ate and were satisfied. And they took up twelve baskets full of the broken pieces left over. And those who ate were about five thousand men, besides women and children.” (14:20-21) His fellowship ministry was also anti-factional. He accepted all invitations to dinners whoever asked him, whether they were the Pharisees or outcasts. Matthew records that Jesus sat at table in the tax collector Matthew’s house.¹²² Luke records that Jesus sat at table in some Pharisees’ houses.¹²³ His fellowship ministry was also universal in its scope. In particular, his last supper seemed to make clear the universal openness or inclusiveness. Mark records, “He [Jesus] said to them, “This is my blood of the covenant, which is poured out for many.” (14:24)¹²⁴

In short, Jesus’ open feeding method of fellowship ministry seemed to be a process of re-creating the divine human relationship, or the very human image of God, in the world of socio-cultural life, especially through the ministry or symbol of divine open or inclusive tables, i.e., since being started with thanksgiving and blessing.

Jesus’ narrative-dialogical process of preaching ministry was composed of

¹²² Matthew 9:9-10.

¹²³ Luke 7:36, 11:37, and 14:1.

¹²⁴ This implies his “costly love.”

proclaiming the gospel, or Good News, and employing parables. The proclamation of the gospel, or the good news, seemed to reflect his God-centrality. Employment of parables seemed to reflect his dialogical method of ministry. Mark writes, “Jesus came into Galilee, preaching the gospel of God, and saying, “The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the gospel.”” (1:14-15) The verses seem to be divided into two parts: the title and outline or the foundation and method of Jesus’ preaching ministry. The former, i.e. “the gospel of God,” implied that God is the gospel or the good news. It suggests that Jesus’ preaching ministry was to proclaim or teach the good news image of God. “He [Jesus] said to them [the people], “I must preach the good news of the kingdom of God to the other cities also; for I was sent for this purpose.”” (Luke 4:43) The kingdom here is identified with the good news that comes from Jesus’ understanding of God. The kingdom, therefore, is a spoken image of God as good news. In other words, the foundation of Jesus’ preaching ministry was the spoken kingdom of God, or the good news. It was very significant.¹²⁵ The reason is that Jesus himself did not admit the Jewish religious authorities of his time to have the holistic

¹²⁵ My point is that the kingdom for Jesus was the subject matter in preaching life or ministry.

earthly power of God. This implies that the kingdom of God should not be the purpose of Jesus' holistic ministry.¹²⁶ Vincent Taylor rightly says,¹²⁷

The kingdom of God is not primarily, as Ritschl taught, "the organization of humanity through action inspired by love," although undoubtedly such a statement well describes the conditions of human society when the Kingdom is brought into being. The foundation idea is expressed by the Hebrew word *malkuth*, the active *rule* of God. God's sovereignty in the hearts and lives of men expressed in the doing of his will describes in its fundamental aspects what Jesus meant by the kingdom of God.

The preaching ministry in a sense was to reflect his God-centrality. That is to say, the kingdom of God was the major subject of Jesus' narrative-preaching ministry and an expression of his God-centrality.

Then, how can we understand Jesus' method of preaching ministry, i.e., his employment of parable or narrative? While Jesus' method of proclaiming the gospel or the good news was in fact to present his image of God or his ministerial image of the God-centered life, his method of employing parables seemed to show us how to transform the distortions of Jewish life, i.e. hierarchic-ideological life, into narrative-dialogical life.

¹²⁶ Luke 17:20-21 "Being asked by the Pharisees when the kingdom of God was coming, he answered them, "The kingdom of God is not coming with signs to be observed; nor will they say, 'Lo, here it is! Or 'There!' for behold, the kingdom of God is in the midst of you."

¹²⁷ Vincent Taylor, *The Life and Ministry of Jesus* (New York: Abingdon Press, 1955), 72.

What did Jesus' parables mean in his dialogical relationship? Mark's record gives us useful information:

When he [Jesus] was alone, those who were about him with the twelve asked him concerning the parables. . . .

. . . With many such parables he spoke the word to them, as they were able to hear it; he did not speak to them without a parable, but privately to his own disciples he explained everything. (4:10, 33-34)

The parables were his means or grounds connecting him with his people, his image of God with his people's image of God, and especially divine world of life with the Jewish world of life. Thomas Groome rightly sees Jesus' parables in terms of their dialectical power:¹²⁸

This critical consciousness to which Jesus led people is also exemplified in his use of parables. . . . "The parable does not present factual information that a person can receive and remain neutral." Rather, it engages us as active participants in the kind of wisdom "that is to reshape the whole life of the disciple." In the parables, "Jesus was struggling for the social imagination of his audience." (305)

Jesus could create the dialogical life of relationship in the world of parables or narratives.¹²⁹ The parables brought about both dialogues of God's will (the kingdom)

¹²⁸ Thomas Groome, *Sharing Faith: A Comprehensive Approach to Religious Education and Pastoral Ministry* (New York: Harper San Francisco, 1991).

¹²⁹ See Marcus J. Borg:

By being good stories, they [the long parables] draw the hearer into the world of the narrative. They then invite the hearer to see something else in the light of what happens in the narrative world. . . . The appeal is to the imagination, to

and of human life itself (the socio-cultural life world) between Jesus and the Jews. For example, Matthew records,

Then Peter came up and said to him [Jesus], “Lord, how often shall my brother sin against me, and I forgive him? As many as seven times?” Jesus said to him, “I do not say to you seven times, but seventy times seven.”

“Therefore the kingdom of heaven may be compared to a king who wished to settle accounts with his servants. . . . Then his [The servant who owed him [a king] ten thousand talents] lord summoned him and said to him, ‘You wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant [The one who owed him a hundred denarii], as I had mercy on you?’ . . . forgive your brother from your heart.” (18:21-35)

What dialogues could this parable bring about? Peter’s question concerned the socio-cultural life world. Jesus’ parable or narrative was a kingdom parable. There should be at least two kinds of dialogues, or a twofold dialogue, from the parable, in addition to the dialogue between Jesus and Peter: about God’s will and human life. Jesus’ intent here should be expressed in the following assumptions. A narrative of the kingdom or the good news makes human beings forgive their brothers from their heart. Multiple dialogues of the kingdom in human mind make human beings live in the socio-cultural life world according to their images of God. In short, Jesus’ dialogical method of preaching

that place within us in which reside our images of reality and our images of life itself; the invitation is to a different way of seeing, to different images for shaping our understanding of life. This emphasis upon seeing runs throughout his message. (74)

ministry seemed to be a process of re-creating very human life in the world of socio-cultural life, especially through proclamation and parables or narratives.

Jesus' healing ministry was composed of finding open faith, verifying healing proclamation, and changing status or healing.¹³⁰ The open faith seemed to imply a spiritual trust between the healer and the sick person. The spiritual trust here implied the healer's spiritual intent, or working love of spiritual healing on the one hand,¹³¹ while the trust implied the spiritual faith or desire of the sick person that the bearer of the healing power could be related to their sickness or illness, on the other hand.¹³² The open faith, in fact, however, meant the latter, i.e., the sick person's working spiritual faith, since the healer's intent or love of spiritual healing was already proclaimed by Jesus himself as one of his ministerial activities.¹³³ The faith of the sick was expressed in a diversity of forms:

¹³⁰ Matthew 8:5-13:

As he entered Capernaum, a centurion came forward to him, beseeching him and saying, "Lord, my servant is lying paralyzed at home, in terrible distress." . . . When Jesus heard him, he marveled, and said to those who followed him, "Truly, I say to you, not even in Israel have I found such faith. I tell you, many will come from east and west and sit at table with Abraham, Isaac, and Jacob in the kingdom of heaven, . . . And to the centurion Jesus said, "Go; be it done for you as you have believed." And the servant was healed at that very moment.

¹³¹ Matthew 8:17 "He took our infirmities and bore our diseases."

¹³² Matthew 9:21 "If I only touch his garment, I shall be made well."

¹³³ Matthew 12:28 "If it is by the Spirit of God that I cast out demons, then the

language, action and so on.¹³⁴ Moreover, the faith was very inclusive, or open to space, time, sex or gender, race, class and so on according to the gospels.

The healing proclamation seemed to have dual meaning: verification of God's healing power and proclamation of recovery in the world of life. The verification meant that healing would be accomplished by the divine power. The proclamation meant that the healing constituted whole recovery in the world of life. The healings were manifested in a very diversity of forms according to healing circumstances: declaration of healing, action and so on.¹³⁵

The change of status, or healing, seemed to imply the spiritual event that affected its physical world. The spiritual events were brought about through the faithful action of the sick person to Jesus' love and/or command. The action included personal and intercessory contacts with Jesus himself in language and action.¹³⁶ The secret of the kingdom of God has come upon you."

¹³⁴ Matthew 8:2 "A leper came to him [Jesus] and knelt before him, saying, "Lord, if you will, you can make me clean."" Matthew 9:20 "A woman who had suffered from a hemorrhage for twelve years came up behind him and touched the fringe of his garment." Matthew 12:22 "A blind and dumb demoniac was brought to him [Jesus]."

¹³⁵ Matthew 8:10 "Truly, I say to you, not even in Israel have I found such faith." Mark 5:34 "Daughter, your faith has made you well; go in peace, and be healed of your disease."

¹³⁶ See, for a concept of "intercessory," Larry Dossey, *Healing Words: The*

action here seemed to be “the name of Jesus” itself.¹³⁷ It seemed not to ask the sick person to know a formulated faith of healing or a prescribed healing formula. Rather, the healing action and response were open or inclusive to their intelligence, emotions, and social locations. The only requirement was their faith that Jesus’ spiritual power could heal whatever their illness or sickness was. Thus Jesus’ healing ministry in a sense was spiritual. That is to say, Jesus’ healing method of ministry seemed to be a process of re-creating very human image, i.e. the very spiritual being, in the world of socio-cultural life, especially in the name of Jesus.

4. Conclusion

Jesus ministry was begun with divine baptism and continued as he practiced, re-created, or taught his people at table, in dialogue, and in healing for very human

Power of Prayer and the Practice of Medicine (New York: Harper Paperbacks, 1997):

Therefore mind-body events that are initiated nonlocally almost always have local repercussions. This is true for all the examples of nonlocal events we’ve examined including transpersonal imagery, intercessory prayer, and distant healing. . . . Throughout this book we have emphasized the *nonlocal* effects of prayer, such as when an individual prays that a distant person be healed. (351–352)

¹³⁷ Luke 9:49–50 “John answered, “Master, we saw a man casting out demons in your mane, and we forbade him, because he does not follow with us.” But Jesus said to him, “Do not forbid him; for he that is not against you is for you.””

relationship, life, and image after his ministerial method who made clear during the temptation.

His ministry seemed to be well prepared for how he should deal with the Jewish method of ministry in the world of socio-cultural life. He rejected relationships, life, and images, which were exclusive, hierarchical, and materialistic. His ministry in fact was to mean rejection of the existing Jewish philosophy of ministry that was natural, ecclesiastical, and physical and distorted human relationship, life, and image.

Jesus seemed to invent his own inclusive fellowship, dialogical preaching, and spiritual healing method to re-create very holistic human relationship, life, and image. That is to say, his open feeding method of fellowship ministry seemed to be a process of re-creating the very human relationship in the world of socio-cultural life. His narrative-dialogical method of preaching ministry, i.e. employing proclamation and parables or narratives, seemed to be a process of re-creating the very human life in the world of socio-cultural life. His spiritual proclamatory healing method of ministry seemed to be a process of re-creating the very human image or human spirituality.

What was the philosophy of ministry that Jesus' ministry worked in the world of socio-cultural life? His philosophy seemed to come from his understanding of God's will

or image in the world of socio-cultural life. It was well reflected from what he paraphrased God's will in the world of life to teach his disciples. "You [Jesus' disciples] may be sons of your Father who is in heaven. . . . You, therefore, must be perfect, as your heavenly Father is perfect." (Matthew 5:45, 48)

This philosophy implied re-creating human relationship, life, and image in the world of life. It revealed that the philosophy of re-creational ministry asks a divine or perfect work in the world of life. The philosophy of Jesus' ministry in a sense can be divided into three kinds of ideals according to the implications of his rejection at the temptation: fellowship, preaching, and healing ideals. The first or fellowship ideal should be universal or open brotherhood, sisterhood, or neighborhood: **"Whoever does the will of my Father in heaven is my brother, and sister, and mother."** (Matthew 12:50) The second or preaching ideal should be truthful or dialogical friendship: **"You are my friends if you do what I command you."** (John 15:14) The third or healing ideal should be working or creative spirituality: **"My Father is working still, and I am working."** (John 5:17)

CHAPTER C

UNDERSTANDING JESUS' PARADIGM

1. Introduction

What is a religious life? Does it not mean a socio-cultural religious phenomenon? Do we not understand the principle of a religion when the religious phenomenon is explained by its foundation in the world of socio-cultural life? Yes, the conceptual foundations of religion should explain religious life. We can call such a case a paradigm of religion.¹³⁸ “A paradigm,” Samir Okasha says, “consists of two main components.”¹³⁹ The two components are assumptions and exemplars. The former means logical premise and the latter means logical conclusion. And the paradigm is called normal science means logic itself. A paradigm in plain words means an explanatory framework of a phenomenon. Likewise, a paradigm of religion is to explain a religious phenomenon. To explain or understand a religious phenomenon in a sense

¹³⁸ My basic concepts that I use to explain a paradigm are foundation, content, and principle. Samir Okasha adopts “assumptions,” “faith,” “a paradigm or normal science itself” and that are corresponding to my paradigmatic concepts. Samir Okasha, *Philosophy of Science: A Very Short Introduction* (Oxford: Oxford University Press, 2002), 81–83.

¹³⁹ Ibid., 81.

implies asking the whole explanatory framework including its logical premise and conclusion of a religious phenomenon, i.e., its religious life and/or ministry. Here, I call a logical premise “foundation,” its logical conclusion “content,” and its logic itself or a paradigm “principle” in relation to religion. The paradigm of religion, that is to say, can be understood by the foundation, content, and principle.

What was the state of religion or Jewish religion, i.e. Judaism, as it was understood in the age of Jesus? As generally known, the paradigm of Jewish religion should be understood by its foundation in the Hebrew Bible. However, what we call the foundation in fact implies an interpretation. Why the interpretation was necessary can be explained in order to apply it in the world of socio-cultural life. The foundation in a sense means a ministerial interpretation, i.e. the foundation of ministry. The interpretation produces a religious life or phenomenon. A religious phenomenon in a sense is to reflect a hermeneutic ministry. To inquire into a paradigm of religious phenomenon or religion, therefore in fact, means to discover a paradigm of ministry.

What then was the paradigm of Jewish religion? The foundation of the Jewish paradigm seemed to be holiness, i.e., holy God or holiness of God. Holiness here implies that the Jews were to read the Old Testament or the Hebrew Bible in light of “a holy God,”

since the Jewish ministers or priests believed that God ordered them to be holy. Marcus J. Borg presents a well defined concept of the Jewish holy God or holiness: "The primary paradigm shaping the Jewish social world: "Be holy as God is holy." . . . The dominant social vision was centered in holiness."¹⁴⁰

The content of the Jewish paradigm seemed to be a purity system in the world of socio-cultural life. As Marcus J. Borg sees,¹⁴¹ purity referred to socio-cultural separation and provided criteria for classifying the socio-cultural life, i.e., a socio-cultural system for the Jewish priests and their people who believed in the holy God, or the holiness of God. In other words, the Jewish priests or ministers employed a purity system of holiness to clarify their people and stratify them according to their list, i.e., the Mosaic Law in their world of life.¹⁴²

¹⁴⁰ Marcus J. Borg, *Meeting Jesus Again for the First Time: The Historical Jesus and the Heart of Contemporary Faith* (New York: Harper San Francisco, 1994), 49.

¹⁴¹ Ibid., 50.

¹⁴² See, for my understanding the relationship of holiness and purity, *The New American Bible*, Saint Joseph ed. (Woodland Hills: Benziger Publishing Company, 1992): "HOLY (SANCTIFY) God is "holy," because he is completely apart from any contact with the universe; but also because he possesses moral perfection." (416) See also the same book for my understanding the Mosaic law:

LAW OF MOSES. The law, respected by all Jews as from God, consisted of the five books of Moses. These formed the basis of the Scripture reading and instruction in the synagogue services. In addition the Pharisees observed a traditional law, the *Mishna*, which they taught also had its author in Moses. Our

How did the reality of the Jewish purity system work? It presented a completely ordered socio-cultural world, i.e., a hierarchical or stratified culture and society. Jerome H. Neyrey writes:

“Purity,” then, is the orderly system whereby people perceive that certain things belong in certain places at certain times. “Purity” is the abstract way of indicating what fits, what is appropriate, and what is in place. “Purity” refers to a system, a coherent and detailed drawing of lines in the world to peg, classify, and structure that world. “Purity” is a cultural map which indicates “a place for everything and everything in its place.” (275)

Marcus J. Borg also writes according to the Jerome H. Neyrey’s concept of purity:

The purity system established a spectrum of people ranging from the pure through varying degrees of purity to people on the margin to the radically impure. . . .

. . . It is in the context of a purity system that created a world with sharp social boundaries between pure and impure, righteous and sinner, whole and not whole, male and female, rich and poor, Jews and Gentile. (50, 53)

To put the reality concretely and simply, the purity system formed a very exclusive table relationship, a deeply ecclesiastical and hierarchical life, and an extremely materialistic¹⁴³

Lord observed the Mosaic law and promulgated for his followers its essential element, the Ten Commandments (Mt 5, 17). He criticized the Pharisees for their neglect of it in favor of their traditions (Mt 15, 2-9). (417)

See also Jerome H. Neyrey, “The Symbolic Universe of Luke-Acts: “They Turn the World Upside Down”,” in *The Social World of Luke-Acts: Models for Interpretation*. ed. Jerome H. Neyrey (Peabody: Hendrickson Publishers, 1991): “2.0 THE BASIC MODEL: PURITY AND ORDER IN ISRAEL.” (274-285)

¹⁴³ Matthew 23:23 “Woe to you, scribes and Pharisees, hypocrites! for you tithe mint and dill and cumin, and have neglected the weightier matters of the law, justice and mercy and faith; these you ought to have done, without neglecting the others.” See

faith.¹⁴⁴ For example, the Pharisees did not share a table with outcasts.¹⁴⁵ Even Jewish priests or ministers were hierarchically classified into 24 levels.¹⁴⁶ Even Jesus' earthly mother Mary offered a pair of turtledoves or two youth pigeons to the temple Jerusalem as their sacrifice for baby Jesus.¹⁴⁷ The Jews should offer their physical sacrifices to be

Marcus J. Borg: "He [Jesus] criticized a system that emphasized tithing and neglected justice." (54) See also, for my concept of Jewish materialistic system, ministry, or faith, the analysis of the third temptation of Jesus in the section 2. Jesus' Temptation from a Socio-Cultural Point of View, CHAPTER B. DEFINING JESUS' MINISTRY: TEMPTATION AND MINISTERIAL METHOD, PART I. JESUS' PARADIGM OF MINISTRY.

¹⁴⁴ Marcus J. Borg, 54-57.

¹⁴⁵ Marcus J. Borg, 51.

Luke 15:1-2 "Now the tax collectors and sinners were all drawing near to hear him. And the Pharisees and the scribes murmured, saying, "This man receives sinners and eats with them."

¹⁴⁶ *The New American Bible*:

PRIESTS, JEWISH. Sacred ministers, whose duty it was to offer sacrifice at the altar of holocausts, and to enter morning and evening into the holy place to burn incense at the golden altar (Heb 7, 27; 10, 11). They also had care of the loaves of proposition (Mt 12, 4) and certified the cure of lepers (Lk 17, 13f). They were divided into twenty-four classes, each of which in turn officiated for a week at the temple (Lk 1,5). . . . For their support the priests received tithes and other offerings. (419)

¹⁴⁷ Ibid. See the following comments for Luke 2:22.

2, 22: Their purification: syntactically, *their* must refer to Mary and Joseph, even though the Mosaic law never mentions the purification of the husband. . . . The woman who could not afford a lam offered instead two turtledoves or two young pigeons, as Mary does here. (101)

Luke 2:22-24 "And when the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, "Every male that opens the womb shall be called holy to the Lord") and to offer a sacrifice according to what is said in the law of the Lord, "a pair of

healed.¹⁴⁸

Then, how could the Jewish paradigm of religious life and ministry be possible? What was the principle, logic, or value system of the paradigm that both the Jewish ministers and their people the Jews held in common? It should be made clear by the following schematic explanation that correspond to my categories of “foundation,” “content,” and “principle” in turn: *explanans*,¹⁴⁹ *explanandum*,¹⁵⁰ and explanation schema or explanatory framework.¹⁵¹

The Jewish paradigm of ministry can be simplified by the following logic.¹⁵² If turtledoves, or two young pigeons.”

¹⁴⁸ Marcus J. Borg, 54–57.

¹⁴⁹ *The New Shorter Oxford English Dictionary on Historical Principles*: “Explanans *n.* Pl. –nantia. M20. [Latin, present participial of *explanare* EXPLAIN.] *Philos.* = EXPLICANS. Cf. preceding (headword or main entry).” (s. v. “Explanans”)

¹⁵⁰ *Ibid.*: “Explanandum *n.* Pl. –da. L19. [Latin, neuter gerundive of *explanare* EXPLAIN.] *Philos.* = EXPLICANDUM. Cf. next.” (s. v. “Explanandum”)

¹⁵¹ See, for the basic concepts, Samir Okasha:

The phenomenon to be explained is called the *explanandum*, and the general laws and particular facts that do the explaining are called the *explanans*. . . . So the structure of a scientific explanation is essentially the same, whether the *explanandum*, i.e. the thing we are trying to explain, is particular or general. (42–43)

¹⁵² Richard Jeffrey, 66. The *Modus Ponens* (or “Detachment”) means: If P then q, P, therefore q.

Jewish ministers believed that God's holiness comes from separating from the earth and that earthly holiness can be achieved by separation, then they would achieve an earthly holy order by separation [Principle]. The Jewish ministers believed that God orders them to be holy and so on [Foundation]. Therefore, the Jewish ministers formulated a purity system of holiness that allowed their Jewish people to be classified according to the list of holiness or purity [Content].

The above paradigm of ministry, however, was at stake at the age of Jesus. Many Jews ignored the purity system in the world of their socio-cultural life. They started to experience new, open table relationships that were not exclusive, dialogical, not hierarchical, speech life about religious matters, and spiritual, not materialistic, faith in healing. The center of the new phenomena was Jesus of Nazareth. He gathered and gave meals to those who were more than the total number of the Pharisees.¹⁵³ It was an open, non-classified, inclusive movement. People from all classes and sexes gathered together in the same place without any limitation. He won the admiration of the Jewish

¹⁵³ Matthew 14:21 "Those who ate were about five thousand men, besides women and children." See, for the number of Pharisees, *The New American Bible*: "PHARISEES. A religious sect of the Jews that numbered about 6000 in the time of Christ." (419)

crowds by his method of ministry.¹⁵⁴ And the method of his ministry ushered in a new paradigm of ministry in about three years.¹⁵⁵ It was a paradigm shift of ministry¹⁵⁶ in the world of Jewish socio-cultural life in about A.D. 30.¹⁵⁷

¹⁵⁴ *The New American Bible*:

JESUS.

Jesus wins the admiration of the crowds by his preaching and healing, proclaiming the good news of the kingdom of God and doing good. He is soon followed by numerous disciples and like John his precursor becomes a sign of contradiction for the Judaism of his time (Mt 10, 34; Lk 4, 15; 11, 27). (417)

Luke 4:15 “He [Jesus] taught in their synagogues, being glorified by all.”

Luke 4:37 “Reports of him [Jesus] went out into every place in the surrounding region.”

¹⁵⁵ My calculation is according to the Jewish calendar. John records the Jewish Passover at least three times with Jesus’ ministry: 2:13, 6:4, and 12:1. Luke records the starting point of Jesus’ ministry with his age: “Jesus, when he began his ministry, was about thirty years of age, being the son (as was supposed) of Joseph.” (3:23) Therefore, it is reasonable that the period of Jesus’ ministry was about three years.

¹⁵⁶ See, for a concept of paradigm shift, *To Heal the Sin-Sick Soul: Toward a Spiritual of Anti-Racist Ministry* by edited Emmett Jarrett (New London: The Episcopal Urban Caucus, 1996):

A paradigm shift usually occurs when the established “rules of the game” fail to provide effective solutions to our problems. A new insight, an alternative explanation, or a discovery provides perspective which revolutionizes our understanding. When the old framework gives way to the new, paradigm shift has occurred. (29)

¹⁵⁷ This year comes from a Korean dictionary: *Grand Christian Word Dictionary: The Whole of the Scriptural, Hymnal, and Christian Terms*, Korean ed., ed. Chongsung Lee, Sunggu Cheong, Sunwoo Hong, and Seonwon Hwang (Seoul: The Korea Society of Missionary Literature, 2000). According to the book, Jesus was born around B.C. 4. (s. v. “Jesus”) However, I adopt a useful idea from Paul W. Barnett’s calculation in his *Jesus and the Logic of History* (Grand Rapids: William B. Eerdmans Publishing Company, 1997): “By using John and Mark (in particular) we are able to build up a broad picture of Jesus’ ministry.” (113) Finally, I assume that Jesus started his ministry around A.D. 27.

The purpose of this chapter is to present my understanding of the new paradigm of Jesus' ministry in the world of socio-cultural life. For the purpose, I will revisit his method of ministry in light of my paradigmatic framework: foundation, content, and principle. That is to say, the premise of my socio-cultural analysis will be my paradigmatic framework.

The paradigmatic framework implies finding an *explanans*, i.e. a logical premise, and an *explanandum*, i.e. a logical conclusion, in the new paradigm of ministry. As stated above, the *explanans* here means Jesus' foundation of ministry. The foundation will be his understanding of God or God's will. Likewise, the content or the *explanandum* will be his ministerial phenomena or method in the world of socio-cultural life. And the principle will give us an explanatory or paradigmatic schema of Jesus' ministry. And moreover, the paradigmatic framework will provide my socio-cultural analysis of his ministry a re-creational motive.

In other words, the socio-cultural analysis¹⁵⁸ will enable us both to reproduce or

¹⁵⁸ "Socio-cultural" means traditional and politico-economic sides in the world of socio-cultural life. A socio-cultural analysis of ministry can be semantically identified with a holistic analysis of ministry.

A definition of "social" is provided by Joe Holland and Peter Henriot, S. J., in their *Social Analysis: Linking Faith and Justice*, revised and enlarged ed. (Maryknoll: Dove Communications and Orbis Books, 1996): "The term 'society' came to dominance with the modern 'social question' and the rise of the modern social sciences. It focuses on

re-create a hopeful or desirable historical reality or spirit and to avoid a tragic historical reality in the world of our socio-cultural life. Does it not mean the implication of *caeteris paribus*?¹⁵⁹ Yes, the socio-cultural analysis in fact asks us to find a paradigm or holistic model of Jesus' ministry to re-create such a meaningful ministry of Jesus in the world of life in our days. Jesus called the disciples his "brothers and sisters,"¹⁶⁰ "friends,"¹⁶¹ and/or "re and co-creators"¹⁶² and gave them his commandment of love¹⁶³

economics and politics." (xii)

A definition of "cultural" is provided by Joe Holland and Peter Henriot, S. J.: "The term "civilization," by contrast ["society"], belongs more to deeper tradition in the west. "Civilization" connotes greater emphasis on culture, and, within culture, on religion." (xii)

¹⁵⁹ "*caeteris paribus*" means "other things equal." The concept is used to emphasize "scientific reproduction or re-creation." See, for examples, Bernard Lonergan, *Method in Theology* (New York: Herder & Herder, 1972):

It was confined to formulating the set of procedures that, *caeteris paribus*, yield historical knowledge, to explaining how that knowledge arises, in what it consists, what are its inherent limitations. . . . These writers are speaking in various manners of the same reality. They mean, I believe, that there exist procedures that, *caeteris paribus*, lead to historical knowledge. (195-196)

¹⁶⁰ See, for my concept of "brothers and sisters of Jesus," Matthew 12:50 "Whoever does the will of my Father in heaven is my brother, and sister, and mother."

¹⁶¹ See, for my concept of "friends of Jesus," John: "You are my friends if you do what I command you." (15:14) See also Luke 12:4 "I [Jesus] tell you [disciples], my friends."

¹⁶² See, for my concept of "re and co-creators," John 14:12 "Truly, truly, I say to you, he who believes in me will also do the works that I do; and greater works than these will he do." See also Matthew: "You may be sons of your Father who is in heaven . . . You, therefore, must be perfect, as your heavenly Father is perfect." (5:45, 48) "Neither is new wine put into old wineskins; if it is, the skins burst, and the wine is spilled, and the skins are destroyed; but new wine is put into fresh wineskins, and so both are preserved." (9:17)

to make disciples of all nations.¹⁶⁴ I want this final chapter of understanding Jesus' paradigm of ministry to serve the ministerial imperative as a means in the world of our socio-cultural life.

2. Foundation

Jesus initiated new method of ministry. It is symbolized as "new wine" in Matthew,¹⁶⁵ recorded as "new teaching" and "a piece of unshrunk cloth" in Mark as

¹⁶³ John 15:12-17:

This is my commandment, that you love one another as I have loved you. Greater love has no man than this, that a man lay down his life for his friends. You are my friends if you do what I command you. No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you. You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide; so that whatever you ask the Father in my name, he may give it to you. This I command you, to love one another.

¹⁶⁴ As I studied and stated in all of PART I: JESUS' PARADIGM OF MINISTRY, until now, I read the verse in dual meaning of evangelization or evangelism: Form and content or program and purpose of ministry. See, for my understanding of the whole program, method, or form of ministry, Matthew: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you." (28:19-20) See, for my understanding of the purpose of ministry, John 17:23 "They [disciples] may become perfectly one."

¹⁶⁵ Matthew 9:17.

well,¹⁶⁶ and symbolized as “a new garment” in Luke as well.¹⁶⁷ We here call the new method a new paradigm of ministry. Why did he create the new method? The answer will be found in my process explaining the new paradigm.

What was the *explanans*, i.e. the logical premise, or foundation of the new paradigm? The *explanans* here seems to question dual meaning: his understanding of God and ministerial, practical, or methodological logic. The dual processes of interpretation seem to form the foundation of the new paradigm of ministry.

Jesus seemed to think that the image of God was divided into two according to the two traditional Jewish groups: the holy God in the legal tradition and the just God in the

¹⁶⁶ Mark 1:27:

They were all amazed, so that they questioned among themselves, saying, “What is this? A new teaching! With authority he commands even the unclean spirits, and they obey him.” “No one sews a piece of unshrunk cloth on an old garment; if he does, the patch tears away from it, the new from the old, and a worse tear is made. And no one puts new wine into old wineskins; if he does, the wine will burst the skins, and the wine is lost, and so are the skins; but new wine is for fresh skins.” (2:22)

¹⁶⁷ Luke 5:36-37:

He [Jesus] told them [the Pharisees and scribes] a parable also: “No one tears a piece from a new garment and puts it upon an old garment; if he does, he will tear the new, and the piece from the new will not match the old. And no one puts new wine into old wineskins; if he does, the new wine will burst the skins and it will be spilled, and the skins will be destroyed.”

prophetic tradition.¹⁶⁸ That is to say, the Jewish legal tradition saw God as a holy one and the prophetic tradition proclaimed a God who asks social justice. He knew that the dominant image of God was the former during his time.¹⁶⁹ He realized that the dominant image made the world of Jewish socio-cultural life merciless and that this phenomenon did not reflect God's will in the Bible, i.e., the Commandments.¹⁷⁰

¹⁶⁸ See, for my detailed explanation, the section 2. Jesus' Baptism in the Gospels, CHAPTER A. DEFINING JESUS' MINISTRY: BAPTISM AND MINISTERIAL PURPOSE, PART I: JESUS' PARADIGM OF MINISTRY. Matthew 5:17 "Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them."

¹⁶⁹ See, for my detailed explanation, the section 2. Jesus' Temptation from a Socio-Cultural Point of View, CHAPTER B. DEFINING JESUS' MINISTRY: TEMPTATION AND MINISTERIAL METHOD, PART I: JESUS' PARADIGM OF MINISTRY.

¹⁷⁰ My analogy of human image:

In the world there are animal-like people. For example, lion-like-people would say that human beings have to learn the social image of ants. However, those people are never willing to imitate such an image for themselves, want rather to reign over others as the ruler of the jungle. In other words, those people learn the law of the jungle for themselves and imitate the image of the natural rulers. How is the life possible? The reason is that those people have a sense of their own superiority to others. And human experiential reason is to remain in its natural community not to create a new community.

Naturalized moral obligation implies seeing human beings as the naturals not as being created in God's image, i.e., that it is natural that one should discriminate one's companions, human beings, according to their socio-cultural positions, classes, or races. In a sense, the image of animals makes human beings cruel animals and devaluates the human beings. What a stupid person he or she who wants to be under the control of others! Is this not "wild?"

People who identify the image of human beings with the image of animals have to confront the following question: why did God not create Adam and Eve in the image of animals?

See also Matthew 23:1-3, 23 for Jesus' analogy of human image:

Then said Jesus to the crowds and to his disciples, "The scribes and the Pharisees sit on Moses' seat; so practice and observe whatever they tell you, but not what they do; for they preach, but do not practice. . . . Woe to you, scribes and Pharisees, hypocrites! For you tithe mind and dill and cumin, and

Jesus proclaimed that the dual love commandment of God is to reflect all the Jewish traditional images of God.

“You shall love the Lord your God with all your heart, and with all your should, and with all your mind. This is the great and first commandment. And a second is like it, You shall love your neighbor as yourself. On these two commandments depend all the law and the prophets.” (Matthew 22:37-40)

The dual love of God and neighbor was the will of God for Jesus to integrate the divided images: “Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them.” (Matthew 5:17)

Then, what was Jesus’ logic of the new method of ministry? He believed that God is living¹⁷¹ and working¹⁷² and identifies loving human beings in the world of life with a loving God in heaven.¹⁷³ So he said, “I do as the Father has commanded me.” (John 14:31), which should mean living in the world of socio-cultural life according to God’s perfect rule or law of love or mercy. “You may be sons of your Father who is in

have neglected the weightier matters of the law, justice and mercy and faith: these you ought to have done, without neglecting the others.

¹⁷¹ Matthew 22:32 “He [the God of Abraham, Isaac, and Jacob] is not God of the dead, but of the living.” Mark 12:27 also have the same record.

¹⁷² John 5:17 “Jesus answered them [the Jews], “My Father is working still, and I am working.”

¹⁷³ Matthew 25:40 “The King will answer them, ‘Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.’”

heaven; for he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. . . . You, therefore, must be perfect, as your heavenly Father is perfect.”

(Matthew 5:45, 48)

In short, the new foundation that Jesus realized was love, i.e., perfect love, God, or love of God. The perfect love implied practicing the divine law or rule of love or mercy in the world of socio-cultural life as God perfectly loves all human beings in the world as well as says in the Bible, i.e., the Commandments.

3. Content

What was the new phenomenon or content of Jesus’ paradigm of ministry? As stated in the previous chapter, the new method of Jesus’ ministry was threefold in the world of socio-cultural life: inclusive fellowship, dialogical preaching, and spiritual healing. The new ministerial phenomenon was to be well understood by noting the three sides in the Jewish world of socio-cultural life was very exclusive, hierarchic, and physical: table relationship, ecclesial life, and healing spirituality. In a word, the new phenomenon of table or feeding fellowship was very open and inclusive in its socio-

cultural relationship. The open table or feeding relationship included all the Jews:¹⁷⁴ the Pharisees,¹⁷⁵ sinners and tax collectors,¹⁷⁶ women and so on.¹⁷⁷ The socio-culturally open table relationship was of course promoted by Jesus: “When you give a feast, invite the poor, the maimed, the lame, the blind.” (Luke 14:13) The relationship seemed to be a symbolic of every human relationship, as well as of socio-cultural integration of the Jews at Jesus’ time.

The new phenomenon of dialogical preaching was very God-centered and narrative in the world of life as well as of religion. The new narrative life was focused on the kingdom of God, i.e. finding God’s will, and upon parables, i.e., God talk and its meaning in the world of life. The religious dialogical life was of course promoted by Jesus’ preaching style: “With many such parables he spoke the word to them, as they were

¹⁷⁴ When Jesus said that “I came to call sinners,” or Israel’s “lost sheep,” this should be understood to mean all the Jews. The inclusiveness was symbolized at his fellowship ministry. It seemed to be symbolic of his practice of the perfect love in the world of socio-cultural life. See, for my detailed explanation, the section 3. Jesus’ Purpose of Ministry, CHAPTER A. DEFINING JESUS’ MINISTRY: BAPTISM AND MINISTEIRAL PURPOSE, PART I: JESUS’ PARADIGM OF MINISTRY.

¹⁷⁵ Luke 11:37 “A Pharisee asked him [Jesus] to dine with him.” Luke 14:1 “One sabbath when he went to dine at the house of a ruler who belonged to the Pharisees.”

¹⁷⁶ Luke 5:29 “Levi made him [Jesus] a great feast in his house; and there was a large company of tax collectors and others sitting at table with them.”

¹⁷⁷ Matthew 14:21 “Those who ate were about five thousand men, besides women and children.”

able to hear it.” (Mark 4:33) The new lifestyle also seemed to promote diverse dialogues.¹⁷⁸ Moreover, Jesus wanted to emphasize the importance of practicing God’s will in the world of socio-cultural life: “Whoever does the will of my Father in heaven is my brother, and sister, and mother.”¹⁷⁹ The religious life seemed to be a symbol of human life and to show religious identity of the Jews at Jesus’ time. The following record of Mark reflects well the reality of the new Jewish dialogical phenomenon and atmosphere.

The scribe said to him [Jesus], “You are right, Teacher; you have truly said that he is one, and there is no other but he; and to love him with all the heart, and with all the understanding, and with all the strength, and to love one’s neighbor as oneself, is much more than all whole burnt offerings and sacrifices.” And when Jesus saw that he answered wisely, he said to him, “You are not far from the kingdom of God.” (12:32-34)

The new phenomenon of spiritual healing was very open and proclamatory in faith. The new healing spirituality or events were revealed by Jesus himself¹⁸⁰ and openly developed in the name of Jesus in the world of life.¹⁸¹ That is, the spiritual events were

¹⁷⁸ Luke 8:9 “When his disciples asked him what this parable meant.” This seems to be symbolic of creating an atmosphere of dialogue.

¹⁷⁹ Both Matthew 12:50 and Mark 3:35 use the same record.

¹⁸⁰ Luke 5:17 “The power of the Lord was with him to heal.”

¹⁸¹ Luke 9:49 “John answered, “Master, we saw a man casting out demons in your name.”

brought about by open faith of the name of Jesus¹⁸² beyond race,¹⁸³ class,¹⁸⁴ and sex.¹⁸⁵

The new healing spirituality was promoted by the following healing proclamation of

¹⁸² Open Faith means self-imaginative faith in the name of Jesus of Nazareth beyond theological dogmas or formulas.

¹⁸³ See, for a case of the Gentile centurion, Matthew 8:5-13:

As he [Jesus] entered Capernaum, a centurion came forward to him, beseeching him and saying, "Lord, my servant is lying paralyzed at home, in terrible distress." And he said to him, "I will come and heal him." But the centurion answered him, "Lord, I am not worthy to have you come under my roof; but only say the word, and my servant will be healed. For I am a man under authority, with soldiers under me; and I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and he does it." When Jesus heard him, he marveled, and said to those who followed him, "Truly, I say to you, not even in Israel have I found such faith. I tell you, many will come from east and west and sit at table with Abraham, Isaac, and Jacob in the kingdom of heaven, while the sons of the kingdom will be thrown into the outer darkness; there men will weep and gnash their teeth." And to the centurion Jesus said, "Go; be it done for you as you have believed." And the servant was healed at that very moment.

¹⁸⁴ See, for a case of an official's son, John 4:46-53:

So he [Jesus] came again to Cana in Galilee, where he had made the water wine. And at Capernaum there was an official whose son was ill. When he heard that Jesus had come from Judea to Galilee, he went and begged him to come down and heal his son, for he was at the point of death. . . . Jesus said to him, "Go; your son will live." . . . As he was going down, his servants met him and told him that his son was living. . . . The father knew that was the hour when Jesus had said to him, "Your son will live"; and he himself believed, and all his household."

¹⁸⁵ See, for a case of an woman, Mark 5:25-34:

There was a woman who had had a flow of blood for twelve years . . . She had heard the reports about Jesus, and came up behind him in the crowd and touched his garment. For she said, "If I touch even his garments, I shall be made well." And immediately the hemorrhage ceased; and she felt in her body that she was healed of her disease. . . . "Who touched my garments?" . . . And he said to her, "Daughter, your faith has made you well; go in peace, and be healed of your disease."

Jesus: “Your faith has made you well.”¹⁸⁶ The healing proclamation seemed to promote human dignity and spiritual imagination that human spirituality or faith could affect and heal human physical state.¹⁸⁷

In short, the threefold phenomenon, or reality of the new paradigm, seemed to show inclusive relationship, dialogical-religious life, and spiritual faith image of the Jews at the time of Jesus. I have argued here that it should be symbolic of the very human relationship, life, and image in the world of life.

4. Principle

What was the principle of the new paradigm that both Jesus and his Jewish people held in common? This question is also asking us to question what Jesus’ paradigm of ministry was. The reason is that the principle refers to the explanatory premise of one paradigm from a logical point of view. In a sense, Jesus’ paradigm of ministry can be

¹⁸⁶ See Matthew 9:22 for such a case.

¹⁸⁷ See, for clues to understand new Jewish spirituality, John: “It is the spirit that gives life, the flesh is of no avail; the words that I have spoken to you are spirit and life.” (6:63) “If on the sabbath a man receives circumcision, so that the law of Moses may not be broken, are you angry with me because on the sabbath I made a man’s whole body well?” (7:23) “We know that God does not listen to sinners, but if any one is a worshiper of God and does his will, God listens to him.” (9:31)

simplified in the following logical schema. If Jesus believed that God is living and expressing perfect love and that the human image of God can be re-created by such a life system, then he would express a holistic system of love in the world of socio-cultural life. Jesus believed that God wants human beings to love as he does as well as says. Therefore, Jesus created a threefold-socio-cultural system of love that enabled his fellow Jews to be re-created in the very human relationship, life, and image according to God's dual love commandment.

The principle reflects the assumption that the human image of God should be understood in the divine semantics of love, re-created in divine systemic love, and explained by the divine holism of love. In short, Jesus' paradigm of ministry constituted a divine semantic, systemic, and holistic since it was understandable in his dual love commandment, in a divine organic relationship of the world of socio-cultural life, and in the whole divine ministry of Jesus.

5. Conclusion

Jesus' paradigm of ministry was characterized by his historical course of action in ministry. The formative period of the paradigm seemed to be about three years: from his

age of thirty to his earthly death and resurrection.¹⁸⁸ The paradigm now is recorded in Matthew for us as the way and the ministerial imperative that disciples should follow to make fellow disciples of all nations. “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age.” (28:19-20)

I believe that my paradigmatic schema of Jesus ministry can provide one recreational interpretation of “all that Jesus commanded us disciples.” Given my understanding of Jesus’ paradigm of ministry, whoever wants to be an effective and joyful disciple or minister should follow our Lord Jesus Christ’s successful way of ministry without difficulty. This is not because my paradigmatic schema is a perfect interpretation of Jesus’ ministry, but because I myself firmly believe the imperative power in his

¹⁸⁸ I adopt a method of Jewish calendar to calculate the historical years according to Paul W. Barnett and R. Orlett’s useful idea. The both note “Passover.” See, for the ministry start age of Jesus, Luke 3:23 “Jesus, when he began his ministry, was about thirty years of age, being the son (as was supposed) of Joseph.” See, for the records of Jewish Passover, John: “The Passover of the Jews was at hand, and Jesus went up to Jerusalem.” (2:13) “Now the Passover, the feast of the Jews, was at hand.” (6:4) “Six days before the Passover, Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead.” (12:1)

Paul W. Barnett, *Jesus and the Logic of History* (Grand Rapids: William B. Eerdmans Publishing Company, 1997): 113–14. See also, for R. Orlett’s article, *New Catholic Encyclopedia* (New York: McGraw-Hill Book Company, 1967). (s. v. “The Historical Jesus”)

ministerial guaranty, “Lo, I am with you always, to the close of the age.”

In conclusion, the following paraphrase is my interpretation of this mandate to re-create the very human relationship, life, and image and to make disciples of all nations, including my fellow Koreans:

Ministry in a broad sense is disciples’ dual work starting as that begins with being baptized in the name of the triune God, keeping as that continues by re-creating the very human relationship, life, and image in all that Jesus exemplified, and culminates by dramatizing all the acts or images that Jesus performed and commanded at table, in dialogue, and in healing.

My basic motivation for this chapter: “He who believes in me will also do the works that I do.” (John 14:12)

PART II

A WORSHIP MODEL FOR KOREANS

I will deal with the Korean worship reality and new desire or spirit from a socio-cultural point of view, noting Korean worship problems and recent religious inquiry. And I will present a “Jesus worship model” for Koreans in light of pastoral care, dramatizing Jesus’ paradigm of ministry.

CHAPTER A

EXAMINING A KOREAN WORSHIP REALITY

A SOCIO-CULTURAL ANALYSIS

1. Introduction

Korean Christianity¹⁸⁹ is delineated by two different terms, Catholicism¹⁹⁰ and

¹⁸⁹ Donald N. Clark, *Culture and Customs of Korea* (Westpoint: Greenwood Press, 2000), 47-48.

¹⁹⁰ Catholicism is called as an old religion since receiving Korean table manners

Protestantism¹⁹¹, and is identified with the latter socio-culturally. Thus Catholicism is naturally excluded when dealing with a socio-cultural analysis of Korean worship. To identify Korean Christians with Korean Protestants and Korean worship with Korean Protestant worship here seems to be desirable in order to deal with and understand Korean reality in worship.

The Korean Protestant ministry at the beginning was deeply related in the Korean socio-cultural phenomenon as a table, preaching, and healing relationship, life, event, system, and/or worship, and left most Koreans with an impression of that “Christianity transforms Korean socio-cultural life and/or system.” Unfortunately, most Korean Christians, however, are still keeping Confucian manners in their table relationship although rejecting Confucian table-centered worship for ancestors.¹⁹² They also seem to

and memorial service for ancestors from Confucianism as well as Korean drinking and smoking habit as a socio-cultural system. Catholicism is never named as Christianity in Korea generally since the historical policy leaves Koreans with an impression of “Catholicism is indifferent to human socio-cultural life.” More information of Korean Catholicism is shown in Don Baker’s “Christianity “Koreanized,”” in *Nationalism and the Construction of Korean Identity*, Korea Research Monograph 26, ed. Hyung Il Pai and Timothy R. Tangherlini (Berkeley: The Regents of the University of California, 1999), 112.

¹⁹¹ Protestantism is called as Christianity since rejecting Korean memorial service for ancestors and drinking and smoking habit as ancestor worship and as a cancer on socio-cultural life respectively. Protestantism is identified with Christianity as a rule in Korea. See, for detailed information of Korean Protestantism, Don Baker’s “Christianity “Koreanized,”” 118.

¹⁹² In-Gyeong Kim Lundell, *Bridging the Gaps: Contextualization Among Korean*

keep Confucian manners in preaching worship, identifying a preacher with a Confucian teacher.¹⁹³ They also seem to see their healing relationship in terms of Confucian materialism.¹⁹⁴

Why does Korean ministry not transform even Korean Christians? It seems to be very necessary to question Korean Christianity how to transform Korean Christians socio-culturally. They are a fourth of the population¹⁹⁵ in South Korea. Korean Christianity has been over one hundred years¹⁹⁶ since Korean ministry or worship first took root in the Korean society and culture Confucianized. The question can be simply answered by examining Korean worship since ministry¹⁹⁷ is identified with Christian dual relationship and/or life¹⁹⁸ culminating as dramatizing, worshiping, or observing all images

Nazarene Churches in America, Asian Thought and Culture (New York: Peter Lang, 1995), 65.

¹⁹³ Ibid., 63.

¹⁹⁴ Ibid., 67.

¹⁹⁵ Donald N. Clark, 30.

¹⁹⁶ In-Gyeong Kim Lundell, 63.

¹⁹⁷ An interpretation of Matthew 28: 19–20 “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age.”

¹⁹⁸ He [Jesus] said to him [A Lawyer], “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first

that Jesus performed and commanded at table, in dialogue, and in healing,¹⁹⁹ as well as starting by being baptized in the name of the Triune God and continuing by practicing, re-creating, or teaching the very human relationship, life, and image in all that Jesus lived, exemplified, or commanded. On the point, I will first describe here how Korean worship is under the section title of “Korean worship.”

My methodologies of examining Korean worship are dual: epistemic²⁰⁰ or experiential and epistemological²⁰¹ or hermeneutic. A worship event itself is the experiential or epistemic foundation depending on its context. Thus to examine Korean worship means making clear the Korean epistemic or experiential foundation of worship.

commandment. And a second is like it, You shall love your neighbor as yourself. On these two commandments depend all the law and the prophets.” (Matthew 22:37-40)

¹⁹⁹ “Whenever you enter a town and they receive you, eat . . . heal . . . and say to them.” (Luke 10:8-9)

²⁰⁰ A philosophical definition of “epistemic” is shown in *Dictionary of Philosophy* edited by Dagobert D. Runes (New York: Philosophical Library, 1942): “*Epistemic*: (Gr. Episteme, knowledge) Relating to knowledge.” (93)

²⁰¹ See, for a conceptual distinction between epistemic and epistemological, *Dictionary of Philosophy*:

Epistemological Objects: The object envisaged by an act of knowledge whether the knowledge be veridical, illusory or even hallucinatory in contrast to ontological object, which is a real thing corresponding to the epistemological object when knowledge is veridical. (93)

What I note is “epistemic” as a focused on natural experience itself and “epistemological” as a focused on relational validity between knowledge and its object.

It also means doing a socio-cultural analysis²⁰² of Korean worship since Koreans²⁰³ here are defined as persons of Korean descent who can speak and understand Korean, know the positive and negative meanings of religion in Korean society, and understand the cultural phenomena. I argue that there is socio-culturally common thought, systems, and values of Koreans, whether young or old, dominating even Korean worship. It will be appropriate to examine Korean worship in Confucianism since Confucianism²⁰⁴ is

²⁰² “Socio-cultural” means traditional and politico-economic sides in the world of socio-cultural life. A socio-cultural analysis of ministry can be semantically identified with a holistic analysis of ministry.

A definition of “social” is made by Joe Holland and Peter Henriot, S. J., in their *Social Analysis: Linking Faith and Justice*, revised and enlarged ed. (Maryknoll: Dove Communications and Orbis Books, 1996): “The term “society” came to dominance with the modern “social question” and the rise of the modern social sciences. It focuses on economics and politics.” (xii)

A definition of “cultural” is made by Joe Holland and Peter Henriot, S. J.: “The term “civilization,” by contrast [“society”], belongs more to deeper tradition in the west. “Civilization” connotes greater emphasis on culture, and, within culture, on religion.” (xii)

²⁰³ *The Encyclopedia Americana*, International ed., vol. 16, s. v. “Korea: 8. The Republic of Korea.”

²⁰⁴ A simple introduction of Confucianism and what “Confucian” implies is made by Donald N. Clark:

Confucianism is a value system that seeks to bring harmony to the lives of people in communities—the family, the village, and the state. . . .Confucius (551–479 B.C.) lived in the Chinese feudal state of Lu . . . taught that people are *not* created equal and do not become equal throughout their lives. . . .These paradigms [He taught] are often referred to as the Confucian “five relationships”: ruler/subjects, father/son, older/younger, husband/wife, and friend/friend. In all of them but one—the relationship between friend and friend, assuming the friends are of exactly the same age, gender, and social rank— the relationships are *unequal* and required that the weaker party voluntarily submit to the stranger while the stronger exercises nurture and protection over the weaker. (30–31)

currently the conservative thought, system, and value system of Koreans. I will call that system “Confucian myth”²⁰⁵ here.

On the other hand, a worship event reflects a Christian epistemological understanding of worship since that depends on a Christian epistemological or hermeneutic understanding on Jesus’ view of life, ministry, and/or worship. Thus to examine a Korean worship reality means reading a Korean Christian desire of worship, ministry, or life. It also means finding a Korean Christian image of Jesus’ holistic ministry or worship since Korean epistemological, hermeneutic, or paradigmatic understanding on Jesus’ course of action itself in ministry is possible in the whole ministry of Jesus,²⁰⁶ in Jesus’ commandment,²⁰⁷ and/or in Jesus’ system of ministry.²⁰⁸ It will be to find a holistic image of Jesus’ ministry to re-create Korean worship, since such a Korean image of Jesus will form Korean holistic, semantic, and systemic worship as well

²⁰⁵ A definition of Myth is shown in *Longman Dictionary of American English*, new ed.: “An idea or story that many people believe, but that is not true.” (s. v. “myth”)

²⁰⁶ Matthew 28:20 “All that I have commanded you.”

²⁰⁷ John 15:12 “This is my commandment, that you love one another as I have loved you . . . They are not of the world, even as I am not of the world.”

²⁰⁸ Luke 10:8-9 “Whenever you enter a town and they receive you, eat . . . heal . . . and say to them.”

as ministry. I will call this image “contemporary spirit.”

In short, this chapter²⁰⁹ deals with Korean worship reality in socio-cultural crisis²¹⁰ and finds a Korean Christian desire for worship, describing Korean worship from my socio-cultural point of view, creating a myth to show what the Korean worship problem is,²¹¹ and studying a recent religious inquiry of Korean Christians.

²⁰⁹ This chapter can be read to deal with the Korean church as a worship community of memory, praxis, and hope socio-culturally or holistically. Such a reading of Confucian myth will discover what Korean Christian traditional worship is and what Korean Christian memory, praxis, and hope of Jesus’ ministry are. Such a reading of contemporary spirit will also discover what current Korean Christian desire of worship is and what contemporary memory, praxis, and hope of Jesus’ ministry will be in Korean Christianity.

²¹⁰ A good explanation of what worship crisis implies is made by Don E. Saliers in his *Worship and Spirituality* (Philadelphia: The Westminster Press, 1984):

The crisis in worship, then, is part of a larger cultural crisis that has thrown Christians back upon their own roots. . . . Yet all the while the “crisis of meaning” is related directly to the *absence* of living memory, story, and ritual patterns in our lives; more specifically, to the absence of belonging to a community lived in praise of God. . . . Worship is something done in the world, but it is linked to the teachings and practices of the Christian life. (32-33)

Such a crisis of Korean Christians or churches in Confucianism is implicitly written in In-Gyeong Kim Lundell’s:

The principle of hierarchical relationships became the highest human and social value. The Yi Dynasty fossilized Neo-Confucianism as an ideological basis for social order, land reforms, and a centralized hierarchical state. . . . These hierarchical relationships necessitated a title oriented society. The all – important title bestowed status to the individual. Even today Koreans call each other by the title of a present job or former position, such as “teacher,” “president,” “section chief,” “department chief,” “pastor,” “elder,” “deacon,” or “director” followed by their family name. (58)

²¹¹ Myth analysis as an example of cultural hermeutic is well introduced by Elsa Tamez in her “Cultural Violence against Women in Latin America,” in *Women Resisting*

2. Korean Worship

Korean Christian table relationship on Sunday noon has been considered as a very important thing at Korean Christian communities or churches since the relationship symbolizes Korean communal atmosphere.²¹² Korean mealtime has been taken out of worship and it is controlled by Confucian table manners. Free church meals on Sunday noon have been practiced in small churches and paid meals in middle and large churches. However, the church ministers, elders, teachers, choir members, and persons on clerical duty have always been considered as hosts or hostesses that have free passes and priorities. The church mealtime has been begun to work with grace being said by the church minister. “Elder first” has worked in such a way at most Korean Christian tables. It seems to be a Korean interpretation of the following Jesus’ aphorism: “The laborer deserves his wages.” (Luke 10:7)

The Eucharist generally has been observed two times a year as special church

Violence, ed. Mary John Mananzan et al. (Maryknoll: Orbis Books, 1996): “One way of beginning a critique of the cultural violence within one’s own culture would be an analysis of the myths which form the basis of society.” (13)

²¹² Most small churches serve a regular church meal on Sunday noon. Middle and large size churches flexibly serve a church meal since many congregational members see the meal as a matter of personal choice. Many Korean Christians of middle and large churches in fact avoid the church meal because of individual reasons. However, no one avoids the church meal if this does not imply ecclesial sacrifice or restriction.

worship.²¹³ The reason Korean churches have observed the Eucharist only two times a year is that they have observed closed Communion and that the public distinction between baptized members and not-baptized members has been considered as an obstacle to church growth. The Eucharist and the Sunday church meal have operated under the theology of salvation and under Confucianism respectively, i.e., as the sacred and the earthly.

Korean Christian regular worship has been identified with preacher-centered worship.²¹⁴ Such Korean worship has had at least three stages and pulpits.²¹⁵ One important order has been given to an elder to pray for the preacher's powerful message

²¹³ See *The Constitution*, Korean ed. (Seoul: The Korea Evangelical Holiness Church Publishing Company, 1998), 19.

²¹⁴ A view of interpreting such preacher- or minister-centered worship as a unitarian view is made by James B. Torrance in his *Worship, Community & the Triune God of Grace* (Downers Grove: Inter Varsity Press, 1996):

We sit in the pew watching the minister "doing his thing," exhorting us "to do our thing," until we go home thinking we have done our duty for another week! This kind of do-it-yourself-with-the-help-of-the-minister worship is what our forefathers would have called "legal worship" and not "evangelical worship"—what the ancient church would have called Arian or Pelagian and not truly catholic. It is not Trinitarian. Bishop Lesslie Newbigin has commented that when the average Christian in this country hears the name of God, he or she does not think of the Trinity. After many years of missionary work in India among Eastern religions, he returned to find that much worship in the West is in practice, if not in theory, unitarian. (20)

²¹⁵ Such a simple example of a Korea Presbyterian Church is presented in Alvin Sneller's *The Secret of Korea Church Growth*, Korean ed. (Seoul: The Korean Reformative Association of Faith and Deeds, 1992), 71–73.

before proclaiming God's word. Another important order has been given to a deacon to pray for the church offering and to gather it after the proclamation. The highest stage and pulpit has been considered for church ministers. The middle stage and pulpit has been considered for elders and the bottom or first stage and pulpit for deacons and laypersons. Every sermon has been sanctified and considered as a dogma or ideology of church politics and education.²¹⁶

Korean Christian healing worship generally has been held two or three times a year as church special worship or in revivals. Korean Christians have been required by their revivalists to contribute money according to their faith, i.e., their healing hopes. Especially, church elders have met such expectations or quantification for becoming models and for winning their revivalists', healers', and/or church ministers' favor. Likewise, whoever wants to win their healers' favor should meet such an expectation

²¹⁶ Korean Christian preaching worship has strengthened church's religious ideologies or dogmas. Preacher-centered worship of Korean churches has grown up the church size with anti-communist sermons and undergone hardships with pro-nationalistic sermons. Korean Christian religious identities can be divided into two according to church ministers or preachers: conservative individualist and individual liberalist. And moreover, most Korean ministers or preachers in fact have presented their church members with a kind of a law of survival and ruled over their churches according to their persuasive power of sermons. This implies that Korean ministers have seen the ministry as a social position to classify Christian members in a new community not to form a classless community.

since such an expression has been identified with proof, visualization, or quantification of faith.²¹⁷ Korean healing worship has been held on such a way, i.e. under materialism of faith.²¹⁸

3. Confucian Myth

Confucian myth is a narrative I have created in light of Confucianism and from a socio-cultural point of view to make clear the reality of Korean worship or Korean worship problem. The myth will show what its purpose is, how its practice is, and what its principle is in Confucianized Korean worship.²¹⁹ We can easily understand Korean worship in crisis, noting the purpose, method, and principle of the Confucian myth and analyzing or examining²²⁰ a Korean worship narrative from a socio-cultural point of view,

²¹⁷ Korean Christian healing worship has strengthened and developed Korean Christian consciousness of economy. The tithe and the logic of compatibility between faith and physical representation have changed Korean Christian life of economy. Thus Korean church size either symbolizes or can be identified with the economic conditions or levels of its members.

²¹⁸ In fact, most Korean ministers or healers have discriminatively concerned about faith development or economic development of their congregations and Korean Christians, who have sensitively reacted to discriminative consideration and love of their ministers or healers, according to their development.

²¹⁹ Ecclesiastically, the purpose, practice, and principle can be read as hope, praxis, and memory of the church respectively.

²²⁰ I will employ philosophical analysis or hermeneutic understanding to carry out

a holistic point of view, or in three aspects of worship according to Jesus' holistic system of ministry: fellowship, preaching, and healing aspects in relation to worship. That is, Korean worship in crisis will be examined or made clear through its contextual analyses.

Let us first think of the following Confucian myth.

[CONFUCIAN MYTH]

A HIERARCHICALLY HARMONIZED COMMUNITY IS ACCOMPLISHED BY DISCRIMINATORY HUMAN RELATIONSHIP ACCORDING TO ITS INTELLECTUAL NORM.

The purpose of the myth: a hierarchically harmonized community.²²¹

The method of realizing the myth: supporting discriminatory human relationship.²²²

a socio-cultural analysis on Korean worship in Confucianism in linguistic contexts in light of Hermeneutics.

²²¹ A simple summary of the purpose is well presented by In-Gyeong Kim Lundell:

The Confucian ideology adopted by the Yi Dynasty promoted "ruler-subject" values, such as loyalty to one's ruler, filial piety to one's parents, a hierarchical relationship and subordination of wife to husband, younger friend to older friend, and younger brother to elder brother (Chung 1982: 100). These values all maintain vertical relationships, which set the roles of ruler and subject through all of society. (84)

²²² Ibid.: "Proper worship of heaven, nature and ancestors was vital to maintaining the harmony of the cosmic order." (84)

The principle of the myth: intellectual normativism.²²³

Why is this a myth? A hierarchically harmonized community will form a pyramid society according to hierarchy or the order of ranks. It will justify discriminatory distribution, speech control, and discriminatory relationship. Such a community will be a courteous or polite community for nobles if it can be realized. However, appearance of equality makes clear that such a community is not harmonized but in fact natural.²²⁴ The following verse indicates why the purpose or the hierarchically harmonized community cannot be accomplished today: “For in eating, each one goes ahead with his own meal, and one is hungry and another is drunk.” (1 Corinthians 11:21)

Supporting discriminatory human relationships means symbolizing the essence of community life according to the Confucian five relationships.²²⁵ It will promote male-

²²³ Ibid.

According to this concept complete subordination of a son to his father and a wife to her husband were absolute expectations. Violating this order was considered disruptive rebellion against the laws of nature and norms of the society and, therefore, was strictly sanctioned (Hei Chu Kim 1982: 94). Absolute subordination was thus a cardinal virtue and the predominant moral code of filial piety. (84)

²²⁴ Such a natural community is under the law of the jungle. See Chang Tae Kum’s *Confucian Thought and Culture*, A Series of Oriental Culture, vol. 7, Korean ed. (Seoul: Traditional Culture Study, Corporation, 1996), 34.

²²⁵ In-Gyeong Kim Lundell:

centered, paternalistic, and discriminatory life and/or relationship and exclude all kinds of subordinate positions, diverse opinions, and inferior entities from the worship stage. Such a worship stage will therefore form a somewhat hierarchic community. However, sexual equality makes clear that such a stage is not communal but in fact factional.²²⁶ It will be evidence of the impossibility of the method of realizing such Confucian worship. In fact, Korean worship does not exist without Korean women today. Thus the “Confucian myth” is not an adequate model for the church today.

Intellectual normativism implies that there is an intellectual law of human relationship. It explains why the human process is disregarded, what human rank implies, and what unqualified persons should do. Such a law will form a somewhat organic community. However, reconsideration of the human image²²⁷ makes clear that such a

The five fundamental relationships are sovereign to subject, father to son, husband to wife, elder to younger, and friend to friend. To keep proper relationship between these pairs, Confucius laid down the five articles of morality and ethics: intimacy, differences, righteousness, obedience, and faithfulness. (57)

²²⁶ See I Corinthians 1:12 “What I mean is that each one of you says, “I belong to Paul,” or “I belong to Apolos,” or “I belong to Cephas,” or “I belong to Christ.”

²²⁷ See the following analogy of human image again:

In the world there are animal-like people. For example, lion-like-people would say that human beings have to learn the social image of ants. However, those people are never willing to imitate such an image for themselves, want rather to reign over others as the ruler of the jungle. In other words, those people learn the law of the jungle for themselves and imitate the image of the natural rulers. How is the life possible? The

law is not organic but in fact individual, competitive, or natural. It will explain why the principle of Confucian intellectual normativism does not work completely. No community can exist without human process, expression, and cooperation of life.

Let us then think deeply of the following Confucian worship narrative most Korean Christians should be familiar with in performing in their communities or churches. The narrative will explain what a Korean worship problem is or how such a problem is a reflection of the Confucian myth. In particular, I will explain why the narrative is Confucian and why such worship in the Confucian myth is at stake.

reason is that those people have a sense of their own superiority to others. And human experiential reason is to remain in its natural community not to create a new community.

Naturalized moral obligation implies seeing human beings as the naturals not as being created in God's image, i.e., that it is natural that one should discriminate one's companions, human beings, according to their socio-cultural positions, classes, or races. In a sense, the image of animals makes human beings cruel animals and devaluates the human beings. What a stupid person he or she who wants to be under the control of others! Is this not "wild?"

People who identify the image of human beings with the image of animals have to confront the following question: why did God not create Adam and Eve in the image of animals?

See also Matthew 23:1-3, 23 for Jesus' analogy of human image:

Then said Jesus to the crowds and to his disciples, "The scribes and the Pharisees sit on Moses' seat; so practice and observe whatever they tell you, but not what they do; for they preach, but do not practice. . . . Woe to you, scribes and Pharisees, hypocrites! For you tithe mind and dill and cumin, and have neglected the weightier matters of the law, justice and mercy and faith: these you ought to have done, without neglecting the others.

[A Confucian Worship Narrative]²²⁸

Let us sit at church table according to “elder first.”²²⁹ Elders can be discerned through their garments, possessions, and/or name cards, not by their physical age.²³⁰ So make an effort to enter the governmental service, to be a rich man, and/or to have a higher degree to take a place of honor at the table yet.²³¹ Korean worship comes to a crisis whenever ministers and elders enjoy their hierarchic, exclusive, or authoritative positions at the table and exclude the table relationship itself from worship. This is the way to inscribe social and religious discrimination and to divide Christian life between worship and ordinary life.²³² Korean worship could not include the discrimination at table since

²²⁸ Please note that this is a Confucian assumption.

²²⁹ 長幼有序 장유유서 <Chang-You-You-Seo>. A definition of <Chang-You-You-Seo> is shown in *New Concise Korean Dictionary*, Korean ed. (Seoul: Dong-A Publishing Company, 1976): “An ethical concept, one of the five cardinal articles of Confucian morality, there is order between young and old.” (s. v. “장유유서”)

²³⁰ In-Gyeong Kim Lundell:

These hierarchical relationships necessitated a title oriented society. The all-important title bestowed status to the individual. Even today Koreans call each other by the title of a present job or former position, such as “teacher,” “president,” “section chief,” “department chief,” “pastor,” “elder,” “deacon,” or “director” followed by their family name. (58)

²³¹ Originally, women are excluded in Confucian system of rite. Since language and action are exalted and despised in Confucianism respectively according to educational degrees, table-centered worship is still not practiced yet in Korean worship like women are excluded in Confucian worship although they have got all worship dinner ready.

²³² That implies that Korean ministry has interpreted the meaning of rejecting

Korean ministers do not want to vividly show such an image in their worship. Korean Christians now seem to have a picture of a remarkable table for ministers and/or elders and many others for many laypersons out of worship.²³³

Learners should not step on even the shadows of their teachers. No one is smarter than one's teacher. It is important that teachers here are always right. No teacher notes his²³⁴ learners' or students' educational fruits because he believes the results always are different and the same result from different starting points is educationally senseless. Likewise, Korean preachers have inviolable rights in preaching ministry and worship.²³⁵ Most Koreans believe that educational obedience²³⁶ or linguistic affirmation has formed Korean churchianity or ecclesiasticism, party spirit, or factionalism. Korean worship comes to a crisis whenever Korean Christian preachers egocentrically enjoy such Korean memorial service for ancestors passively and negatively, separating worship from real life. That is, Korean Christians think that one should follow discriminatory, hierarchic, family-centered, and/or exclusive table manners in their daily life.

²³³ Such an exclusion or discrimination at tables threatens equality and openness of human basic relationship. Korean Christians get used to holding their tables and seats according to their socio-cultural circumstances and positions.

²³⁴ Originally, women are excluded in Confucian system of education.

²³⁵ This implies that Korean ministry has raised its preachers in Confucian hierarchy.

²³⁶ The Reporter Group of the Korea Christian Newspaper, *Truth and Falsehood of the Korean Church*, Korean ed., vol. III. (Seoul: Kumran Publishing Co., 1993), 170.

a close, one-sided, or dogmatic leadership from their pulpits.²³⁷ This is the way to break their congregational desire for dialogue. The situation in preaching ministry and worship threatens the Christian dialectic and dialogical relationship forming one's very religious identity. Korean Christians are used to preacher-centered worship. Korean preaching worship now seems to be a party or a meeting of religious doctrinal people agreeing to the preacher's ideology.

Let us improve the physical environment for our healthy spirit. Anyone who is sticking around a physically unclean environment should be healed by destroying his or her unhealthy environment.²³⁸ However, one who is uneasy even in a good environment should rather have a better physical environment to return to his or her normal state morally. Likewise, Korean healing ministry, i.e. Korean revival, has dealt with the sick people according to their socio-cultural situations or positions. Korean worship comes to a crisis of *agape*, unconditional love, whenever ministers or healers, i.e. revivalists, practice discrimination in their culture-laden healing relationships. This is the way to

²³⁷ Alvin Sneller, 71-73.

²³⁸ Originally, women are included in healing relationship. A sinner here is understood in natural selection like what *harmartia* implies. And healing here is understood as a kind of an intellectual compensation.

distort their congregational concern of spirituality and to classify their companion Christians or congregational members. Korean Christians are used to socio-cultural, environmental, or materialistic healing worship or relationship. In this way healing worship now seems to show a type of materialism, i.e., a physical spirituality.

In short, Korean Christian worship is authoritative, hierarchic, or exclusive in relationship, as seen symbolically at the table relationship, close, one-sided, or dogmatic from the pulpit, and discriminatory culture-laden or materialistic in the healing situation.

Why is such a Korean worship narrative Confucian? First, Korean Christian authoritative, hierarchic, or exclusive relationship at the table has continually produced social and religious discrimination. This attitude has been considered to be a tacit worship order. This discrimination comes basically from Confucian “perfect virtue” or “discriminative love.”²³⁹ According to *A Dictionary of Korean Religion and Culture*, Confucian perfect virtue or conditional love is the fundamental thought that attaches importance to developmentally diverse processes.²⁴⁰ It justifies discrimination. Most Koreans know and/or accept that the Confucian concept of “perfect love” is premised on

²³⁹ 仁 인 <In>

²⁴⁰ The Institute of Korean Religion and Society, *A Dictionary of Korean Religion and Culture*, Korean ed. (Seoul: Jipmundang, 1991), 499.

careerism or a social and national hierarchy through competitive examination.²⁴¹

Second, Korean Christian preachers' closed, one-sided, or dogmatic leadership from their pulpit has produced collective, social, or religious factionalism. This basically comes from Confucian "natural theory of the human nature."²⁴² According to *A Dictionary of Korean Religion and Culture*, Confucianism assumes that every one has his or her own true nature.²⁴³ Most Koreans know and/or accept that such a theory educationally or ideologically promotes their collective consciousness according to memberships.

Third, Korean Christian culture-laden care or healing relationship has produced cultural or economic classification. This basically comes from the Confucian "theory of human temperament."²⁴⁴ According to *A Dictionary of Korean Religion and Culture*, it is natural for a human being to have worldly or physical desires since every one has his or

²⁴¹ In-Gyeong Kim Lnnnell: "*Kwageo System*. *Kwageo* is a bureaucratic examination or civil examination to enter officialdom. . . . This system was abolished in 1895, though the *Kwageo* mentality has continued into modern days in the form of an elitist school system. . . . even after they immigrate to America." (58-59)

²⁴² 本然之性 본연지성 <Born-Yeon-Ji-Seong>. A definition of <Born-Yeon-Ji-Seong> is shown in *New Concise Korean Dictionary*, Korean ed. (Seoul: Dong-A Publishing Company, 1976): "A phrase. One's true nature." (s. v. "본연지성")

²⁴³ The Institute of Korean Religion and Society, 499.

²⁴⁴ 氣質之性 기질지성 <Ki-Jil-Ji-Seong>

her own temperament.²⁴⁵ Most Koreans know and/or accept that such a theory justifies materialism and cultural or economic classification in the world of human life.

What we should note here is that the three sides of the Confucian relationship or leadership cannot be separate from one another. It means that Korean worship is faced with one crisis, not three crises: Confucianism or Confucian worship.

Why is such worship at stake? It can be simply explained by answering how such worship is a reflection from Confucianized Korean daily life today. In a recent article of *The Korea Times*, Matthew Still, a doctoral student in Politics from Australia at SungKyunKwan University,²⁴⁶ Seoul, Korea, rightly points out that “Koreans are unconcerned about relationship with others unless they have interests in the matter.”²⁴⁷ Still’s indication gives a hint of what is at stake with Confucianized Korean worship and shows what a Confucianized Korean problem is in relationship of daily life today. Thoughtful lifestyle here in Confucianism is for the intellectual who has achieved his or her own intellectual development. If not this case, such a lifestyle for others is rather

²⁴⁵ The Institute of Korean Religion and Society, 499–500.

²⁴⁶ <http://www.skku.ac.kr>.

²⁴⁷ Matthew Still, “Korea Inner Manner– Japan Outer Manner,” *The Korea Times*, 8 January 2002.

blamed in the name of ugliness even by his or her family.²⁴⁸ Likewise, Confucianized Korean Christians, in other words, do not acknowledge how their hierarchic, preacher-centered, and materialistic worship has produced their lifestyles of exclusion, passivity, and materialism. The reason is that human experiential reason is always to remain in its natural community. In other words, naturalized obligation implies seeing human beings as the naturals, i.e., that it is natural that one should discriminate one's companions, human beings, according to their socio-cultural positions, classes, or races.

Why is it problematic? It is due to the Confucian premise that bearers of moral duties or manners are not all but the moral-little people.²⁴⁹ It should be a reflection of Korean Christians' discriminatory relationship and worship. In other words, a cardinal problem of Confucianized Korean worship is that it ignores Jesus' inclusive, dialogical, spiritual relationship as found in the gospels and cannot heal the Korean relationship problem of daily life, i.e., the cruel or wild competition to take a place of honor.²⁵⁰

²⁴⁸ Confucianism says two ways for youth: a way of intellectual learning and the other way of the moral-little people. The point of the Confucian problem today comes from that every one thinks his or her way is of intellectual learning not of the moral-little people. What a stupid person he or she who wants to be under the control of others! This is the foundation or the motive of Korean careerism, i.e., the wild human relationship, life, and image.

²⁴⁹ "The moral-little people" means that the less are bearers of moral duties.

²⁵⁰ Means Confucian Korean epistemic or experiential limitation.

4. Contemporary Spirit

Most Korean Christians, according to a January 2002 Inquiry,²⁵¹ acknowledge themselves in wandering from Jesus Christ and the Bible's teaching for worship, in life, and/or in ministry.²⁵² It directly shows the contemporary spirit that they desire. It is in a word a Bible-centered or Jesus Christ-centered worship or life. Let me suggest now this is so.

First, according to a recent article of *The Korean Christian Press*, the eighty eight percent of Christian leaders and laypersons think negatively of the Korean Christian community or church split.²⁵³ It implies that most Korean Christians realize their misunderstanding of the Christian table relationship, i.e., the community meal and the Eucharist or Communion, and may desire to know something about Jesus' table relationship.

Let us think deeply about this fact. (1) It was a gross mistake that Korean

²⁵¹ "The Korea Christian Society of Ministers 1000 Inquiry," *The Korean Christian Press*, U.S.A. ed., 12 January 2002.

²⁵² Means that they have their own de-Confucianized, Bible-centered, epistemological, or hermeneutic understanding of worship, life, and/or ministry.

²⁵³ See the CHART A. OF THE KOREAN CHRISTIAN COMMUNITY OR CHURCH SPLIT in APPENDICES.

Christians interpreted the meaning of rejecting Korean memorial service for ancestors passively and negatively, separating worship and ordinary life and excluding table relationship or worship itself from their worship. Such a mistake has disorganized the Korean Christian sense of unity.

(2) It seems to be a significant mistake that Korean Christians divided their table relationship into ordinary or socio-cultural meal and ritual or worship Communion. Such a mistake has weakened the importance of inclusiveness, openness, or oneness as found in Jesus' open table relationship and produced the present circumstances of the Korean Christian split. Jesus, according to the gospels, never divided his table relationship between daily life and worship: "Now as they were eating, Jesus took bread, and blessed, and broke it, and gave it to the disciples . . . And he took a cup, and when he had given thanks he gave it to them." (Matthew 26:26-27)

(3) Contemporary Korean Christians should want socio-cultural difference ignored in their table relationship or worship, noting Jesus' open table relationship or ministry: "As he [Jesus] sat at table in the [Matthew the tax collector] house, behold, many tax collectors and sinners came and sat down with Jesus and his disciples." (Matthew 9:10) Such a contemporary spirit will promote the Korean Christian sense of

inclusiveness, openness, or oneness.

(4) Contemporary Korean Christians should interpret the Eucharist or Communion as symbolic of God's love to the world or of the Incarnation and of Jesus event. "This is my body and this is my blood," means materializing or symbolizing God's love. (Matthew 26:26, 28) "I shall not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom," means that this verse symbolizes Jesus event.²⁵⁴ Such a contemporary spirit of symbolism will promote Korean Christian practice of unity or oneness not of ecclesial sacrifice.²⁵⁵

(5) Contemporary Korean Christians should welcome that the whole of Jesus' open table relationship, i.e., not only the Eucharist or Communion but also Christian meal, is worshipped. "Do this in remembrance of me" orders such worship. (Luke 22:19) Such a contemporary spirit of open table worship will make contemporary Korean Christians experience Jesus' inclusive or open worship at their table.

Second, according to *The Korean Christian Press*, sixty-five percent of Christian leaders and laypersons think negatively of the discord or inconsistency between their own

²⁵⁴ Matthew 26:29

²⁵⁵ Confucianized Korean worship has emphasized the importance of ecclesiastically functional sacrifice.

faith and social life or action or between their religious understanding and socio-cultural experience.²⁵⁶ It implies that many Korean Christians realize their distortion of Christian dialogical relationship and worship and may desire to know something about Jesus' preaching ministry and relationship.

Let us examine of them. (1) It is an important problem that a preacher has had an inviolable authority and listeners have occupied passive or subordinate positions in preaching worship, having identified Obedience²⁵⁷ with hierarchic obedience.²⁵⁸ Such a problem has strengthened inequality in dialogue and deformed Korean Christian religious identity.²⁵⁹

(2) Contemporary Korean Christians know too well that obedience refers to the object of preaching worship, i.e., God or His will,²⁶⁰ and that their preaching worship

²⁵⁶ See the CHART B. OF THE KOREAN CHRISTIAN CHURCH PROBLEMS in APPENDICES.

²⁵⁷ Obedience is better than sacrifice, and submission than the fat of rams. (1 Samuel 15:22)

²⁵⁸ It means preacher-centered worship. See Alvin Sneller, 71-73.

²⁵⁹ Korean Christians themselves have been compelled to embrace their preacher's linguistic affirmation or educational obedience of unconditional faith. They now question such a groundless and powerless faith.

²⁶⁰ "For whoever does the will of my Father in heaven is my brother, and sister, and my mother" implies the point. (Matthew 12:50)

itself should be practiced in dialogue between worshippers, i.e. preachers and listeners, as well as between them and God. “With many such parables he [Jesus] spoke the word to them, as they were able to hear it; . . . privately to his own disciples he explained everything” implies such a Christian narrative-dialogical relationship.²⁶¹ Such a contemporary spirit of dialogue will promote the Korean Christian practice of democracy or equality not of ecclesial hierarchy.

(3) Contemporary Korean Christians should believe that Jesus’ whole narrative-dialogical relationship is worshipped in equally dialogical relationship. “I have called you friends, for all that I have heard from my Father I have made known to you” orders such worship. (John 15:15) Such a contemporary spirit of worship will make Korean Christians experience Jesus’ equality, dialogue, and religious identity at the narrative worship.

Third, according to *The Korean Christian Press*, eighty-one percent of Christian leaders and laypersons acknowledge their prayer, practice, and commitment as the best way relate to their community or church revival.²⁶² It implies that Korean Christians

²⁶¹ Mark 4:33-34

²⁶² See the CHART C. OF KOREAN CHRISTIAN CHURCH REVIVAL in APPENDICES.

realize their culture-laden care relationship or healing worship is distorted with Confucianism and may desire to know something about Jesus' healing ministry and relationship.

Let us examine this situation. (1) It is a serious problem that ministers, revivalists, healers, or care givers have experienced Korean culture-laden or discriminatory treatment and relationship to the sick people in healing ministry or worship, having maltreated the socio-culturally weak and received the socio-culturally strong cordially. Such a problem has promoted socio-cultural classification and materialism in healing ministry and worship.

(2) Contemporary Korean Christians should believe that healing experience basically relies on the sick person's faith or spirituality of Jesus' healing ministry or power. "A woman who had suffered from a hemorrhage for twelve years came up behind him and touched the fringe of his garment; for she said to herself, 'If I only touch his garment, I shall be made well.'" Jesus turned, and seeing her he said, "Take heart, daughter; your faith has made you well." (Matthew 9: 20-22) Such a contemporary spirit of Jesus' healing ministry will make Korean Christians experience and proclaim his working

spiritual power at their healing worship.

5. Conclusion

What are the implications of the Korean worship reality examined in this chapter? There are two. One is that Korean Christians acknowledge that their traditional paradigm of worship is disoriented, as repeated in Confucian myth. The Korean traditional paradigm of worship is composed of hierarchic pulpits and materialistic healer-sick relationships as directed by in Confucian myth. It explains well why Korean Christian table has been eliminated from worship, how Korean Christian preaching worship had been preacher-centered, and what Korean Christian healing worship had promoted. Its major problem centers in justifying discriminatory, unequal, or conditional relationships according to socio-cultural position, hierarchy, and environment. Such an experiential or epistemic analysis means that Confucianized Korean worship is disoriented and problematic since such worship makes Korean Christians exclude many parts of the Bible and them remain in Confucian cruel or wild relationship, life, and spirituality.

The other implication of the Korean worship reality examined is that Korean Christians are strongly hoping to discover a new paradigm of Christian worship, as

implied in the Contemporary Spirit I have propound. The new paradigm of Christian worship can be composed of an inclusive or open table fellowship, an equal and narrative-dialogical preaching, and a spiritual and proclamatory healing; stages as dealt with in Jesus' Method of Ministry, Chapter B. Defining Jesus' Ministry: Temptation and Ministerial Method, Part I: Jesus' Paradigm of Ministry.²⁶³ It seems to be the best alternative that Korean Christians should adopt to solve their Confucianized worship problem. Such a hermeneutic, epistemological, or paradigmatic understanding of Christian worship should make contemporary Korean Christians de-Confucianize their traditional paradigm of worship and form and practice a new paradigm of Christian worship according to Jesus Christ and the Bible' teaching.

²⁶³ Ecclesiastically, they can be read as hope, praxis, and memory of the church respectively.

CHAPTER B

PLANNING A JESUS WORSHIP MODEL FOR KOREAN CHURCHES

A WORSHIP MODEL AS A HOLISTIC PASTORAL CARE DRAMA

1. Introduction

As seen in the previous chapter, EXAMINING A KOREAN WORSHIP REALITY, Korean-Christians or churches²⁶⁴ today want to have a new worship model according to Jesus' ministry and imperative.²⁶⁵ The new model can be compatible with

²⁶⁴ Korean-Christians can be identified with Korean-churches, being identified with baptized members. Alternatively, Korean-churches cannot be identified with Korean-Christians but with an open community composing of Korean-baptized-Christians and potential Christians. Refer to John 17:20 "I do not pray for these only, but also for those who are to believe in me through their word." Both cases can be used together socio-culturally, since they hold the experiential or epistemic foundation of life, ministry, or worship in common. See Don E. Saliers' *Worship and Spirituality* (Philadelphia: The Westminster Press, 1984): "The tacit range of meaning available is always selected out by the living hermeneutic of the worshiping assembly and given emotional focus in the societal perceptions and orientations we have been invited to bring." (55)

²⁶⁵ I read Jesus' ministry a model of Christian ministry as the following words of Jesus imply: "For I have given you an example, that you also should do as I have done to you." (John 13:15) "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that have commanded you." (Matthew 28:19-20)

In a sense, it is right that Louis W. Bloede says in his *The Effective Pastor: A Guide to Successful Ministry* (Minneapolis: Fortress Press, 1996): "The revelation of God in Jesus Christ shapes our Christian understanding of worship." (98)

Jesus' ministry means in a broad sense that his dual relationship or life which starts by being baptized in the Holy Spirit of God (Matthew 3:16, John 1:32), continues by practicing, re-creating, or teaching the very human image or relationship and the Word of God (John 4:32), and will be culminated by his disciples' observance such an image or

their hermeneutic understanding²⁶⁶ of Jesus' ministry and heal their experiential distortion, i.e. Confucianized worship²⁶⁷ what made clear which was elucidated in that chapter.

The first task now is to arrange the Korean-Christian system of worship or worship components according to Jesus' paradigm²⁶⁸ of ministry as seen in PART I.

relationship at table (Luke 5:30-32), in dialogue (John 8:26), and in healing (Matthew 8:3) to make disciples of all nations.

²⁶⁶ See *New Catholic Encyclopedia*, 2d ed. vol. 6, s. v. "Hermeneutics," 789. Contemporary Hermeneutics says that there are two ways of understanding meaning of humanity: epistemological by a narrative system and ontological by a life system. Ned Noddings, *Philosophy of Education* (Boulder: Westview Press, 1995): "They [Philosophers] seek meaning in both texts and life itself as it unfolds historically. . . . It [Hermeneutical work] pushes us into a holistic practice of sorts." (71-72) Hermeneutic possibility of human understanding and life is found in "the similarity between the texts and human action," as Donald Capps says in his *Pastoral Care and Hermeneutics*, Theology and Pastoral Care Series, ed. Don S. Browning (Philadelphia: Fortress Press, 1984), 37.

²⁶⁷ A good explanation of what worship crisis implies is made by Don E. Saliers:

The crisis in worship, then, is part of a larger cultural crisis that has thrown Christians back upon their own roots. . . . Yet all the while the "crisis of meaning" is related directly to the absence of living memory, story, and ritual patterns in our lives; more specifically, to the absence of belonging to a community lived in praise of God. (32)

The crisis or the major problem of Confucianized Korean worship is on justifying discriminative, conditional, or unequal relationship according to socio-cultural position, hierarchy, and environment.

²⁶⁸ Jesus' course of action itself in ministry as the way disciples or Christians should follow. It is holistic (Matthew 28:20), systemic (Luke 10:8-9), and semantic (John 15:12, 17:16) since it is understandable in the whole ministry of Jesus, in an organic relationship of a community, and/or in Jesus' commandment. See Mark Earey's concept of paradigm and story in his *Worship as Drama*, Grove Worship Series (Cambridge: Grove Books Limited, April 1997): "There has been a rediscovery in recent years of the Bible as 'story' and of the Christian life as 'my story' brought into dynamic interaction with this paradigm story." (10)

JESUS' PARADIGM OF MINISTRY. I will call this task "components."

The second task is to make clear an image of Jesus or an image of pastoral care to re-create Korean worship²⁶⁹ according to Jesus' view of worship, and holistic image of ministry as seen in the CHAPTER C. UNDERSTANDING JESUS' PARADIGM, PART I.

JESUS' PARADIGM OF MINISTRY. I will call such a task "image and pastoral care," since the task of pastoral care is to make a new semantic system, i.e. to recover broken human relationships, and an image expresses a semantic position in a social system, i.e. constitutes a relational meaning.

The third task is to form a new drama²⁷⁰ to re-orient Korean-Christians or

²⁶⁹ Means disciples' or Christians' holistic drama both to God and with the creatures in God's image and as symbolism of real human life according to Jesus. (John 4:23-24)

There are many scholars who agree with me on the definition of worship: "worship as dual relationship." One of them is Alvin J. Beachy and a simple expression of worship is shown in his *Worship as Celebration of Covenant and Incarnation* (Newton: Faith and Life Press, 1968):

While individuals no doubt received help and comfort and inspiration from the corporate worship, the purpose of worship, whether Old Testament, New Testament, early Christian, or Anabaptist, was not to make the *individual* feel good, but rather to *relate* him in *love* to *God* and *neighbor*. (10)

²⁷⁰ Drama is focused on action etymologically and simplifies and symbolizes human situation and intention of life and in relationship. An etymological definition of drama is shown in *An Intermediate Greek-English Lexicon*, Liddell and Scott's Greek-English Lexicon, 7th ed. (Oxford: The Clarendon Press, 1975): "δρᾶμα, a deed, act, Aeschylus, Plato. an action represented on the stage, a drama, Aristophanes." (s. v. "δρᾶμα")

churches according to Jesus' holistic imperative and "contemporary spirit" of Korean Christians, as seen in the CHAPTER C. UNDERSTANDIGN JESUS' PARADIGM, PART I and the CHAPTER A. EXAMINING A KOREAN WORSHIP REALITY in this PART II respectively. I will call such a task "drama."²⁷¹

In short, this chapter deals with new components, image of pastoral care²⁷², and

²⁷¹ A concept of worship as a drama is made by Alvin J. Beachy in his *Worship as Celebration of Covenant and Incarnation*: "As we recall the interaction between culture and worship, in which worship is first informed by culture, but culture later transformed by worship." (17)

²⁷² This means dealing with worship as pastoral care socio-culturally or holistically. The reason is that pastoral care basically is "relationship." Such relationship is emphasized in the communal, socio-cultural, or holistic context of Christian relationship. A good clue for understanding the difference between pastoral care and counseling is made by Margaret Zipse Kornfeld in her *Cultivating Wholeness: A Guide to Care and Counseling in Faith Communities* (New York: Continuum, 2001):

Traditionally, counseling and care in religious communities is referred to as "pastoral care and counseling." This name pointed to the person—the pastor—who was doing the counseling. In this text we call this work community care and counseling. In this name change we are pointing to both the context of care (the community) and to the persons cared for (the members of the community). (13)

Traditionally, Christian worship has been considered to practice two sides of the human being's or worshiper's relationship: other humans and God, according to "On these two commandments depend all the law and the prophets" (Matthew 23:40). It is very worship in spirit and truth (John 4:24). Worship can never be spiritual and true to God when it is practiced in the midst of broken human relationships as Jesus gave warning to his Disciples from a eschatological point of view: "Truly, I say to you, as you did it not to one of the least of these, you did it not to me" (Matthew 25:45). In the case of Jesus' ministry, the powerful goal of pastoral care is to recover such a broken relationship at table, on the pulpit, and in broken environments.

system or order of Jesus worship model,²⁷³ re-examining Jesus' system or paradigm of ministry,²⁷⁴ studying Jesus' view of worship,²⁷⁵ and presenting an example of Jesus' holistic worship.

2. Components

Jesus' system of worship is well implied in his imperative. Jesus ordered his disciples, "Go therefore and make disciples of all nations, baptizing . . . , teaching them to observe all that I have commanded you." (Matthew 28:19-20) The worship Jesus ordered was "holistic."²⁷⁶ It implies that Jesus' ministry or program can be fully explained or understood only when such "a whole ministry" is reproduced or repeated.

²⁷³ Means Jesus' example in ministry and for worship. It also means Jesus' holistic worship and/or ministerial model. Refer to Alvin J. Beachy's understanding of worship model: "The uniqueness of biblical worship is its orientation toward God's act in history." (13)

²⁷⁴ Luke 10:8-9 "Whenever you enter a town and they receive you, eat . . . heal . . . and say to them."

²⁷⁵ John 4:23-24 "The hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship him. God is spirit, and those who worship him must worship in spirit and truth."

²⁷⁶ The concept "all" is to imply a system, i.e. what should be understood as a whole. It implies all problems belong to the system not parts. See, for a concept of "system," Peter L. Steinke, *Healthy Congregations: A Systems Approach* (New York: An Alban Institute Publication, 1996), 4-13.

What does Jesus' holistic worship mean? Jesus prayed for a new community:

"They [the disciples] are not of the world, even as I am not of the world." (John 17:16)

This prayer was clearly for a new socio-cultural community. Jesus' holistic worship, in the point, means the emergence of a new system of community.²⁷⁷ What was Jesus' purpose for such a new system? It is made clear in his commandment: "This is my commandment, that you love one another as I loved you." (John 15:12) That is, the purpose of holistic worship was a system of love.

Jesus' system of ministry, paradigm of ministry, or open table fellowship, narrative-dialogical preaching, and spiritual proclamatory healing ministry can be considered as Jesus' system of worship or worship components as it is according to the imperative of Matthew 28:20. In a word, the new components of Jesus worship model for re-orienting Confucianized worship should include the stages of fellowship, preaching, and healing.

3. Image and Pastoral Care

²⁷⁷ See Raimundo Panikkar's *Worship and Secular Man* (Maryknoll: Orbis Books, 1973): "Worship cannot be disconnected from ordinary human life. . . . Worship has to permeate ordinary human life and, on the other, real human life has to make worship alive and significant." (61)

Jesus' image or view of worship and pastoral care is well shown and implied in the following verses from John's Gospel:

Jesus said to her [a woman of Samaria], "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship him. God is spirit, and those who worship him must worship in spirit and truth. . . .

. . . So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. And many more believed because of his word. They said to the woman, "It is no longer because of your words that we believe, for we know that this is indeed the Savior of the world." (4:21-24, 40-42)

The worship that Jesus ordered was epistemological, true, and spiritual. To worship what we know, or our hermeneutical or epistemological worship under the present conditions implies that we are realizing a socio-cultural crisis or problem of worship and finding a new image of worship according to Jesus' paradigm. Such an image should be transformative. "Transformation," Donald M. Chinula well defines, "refers to changing the condition, nature, or character of persons and society so that the old is replaced by the new."²⁷⁸ Jesus' open table relationship dramatically shows such an image in the following passage from Matthew's Gospel: "When the Pharisees saw this, they said to his

²⁷⁸ Donald M. Chinula, *Building King's Beloved Community: Foundations for Pastoral Care and Counseling with the Oppressed* (Cleveland: United Church Press, 1997), 57.

disciples, “Why does your teacher eat with tax collectors and sinners?” . . . “Go and learn what this means, ‘I desire mercy, and not sacrifice.’ For I came not to call the righteous, but sinners.”” (9:11, 13) Jesus’ transformative pastoral care or ministry at table means creating a new socio-cultural system.²⁷⁹ Alyward Shorter hits the mark of what a system transformative pastoral care should aim at:

He [Jesus] consorted daily with tax-collectors and public sinners. In a word, Jesus taught love, in opposition to the legalism and formalism of the establishment ‘ghetto.’ . . .

. . . Jesus held an inclusive, not an exclusive, view of God’s people.²⁸⁰

It is an inclusive or open community through transformative table relationship, worship, or pastoral care.²⁸¹

What does true worship mean? Jesus said on true relationship, “If you continue

²⁷⁹ See, in relation to a possible way to Jesus’ new system, Michael E. Cavanagh’s “The Concept of Sin in Pastoral Counseling” in *Pastoral Psychology* 41, no. 2 (1992): “Sin need not be a “negative element” but can be presented in ways that lead to acceptance, understanding and psychospiritual growth. . . . Sin is an opportunity for growth.” (81, 86)

I read an inclusive concept of sin in the above article for a new socio-cultural system, i.e. an inclusive table of Jesus. In a sense, it seems to be acceptable to understand Jesus’ open table relationship that William H. Willimon says in his *Worship as Pastoral Care* (Nashville: Abingdon, 1980): “Maybe the only requirement for eating here with Jesus at his table is that you are hungry and know that you are hungry, and you believe that you can be fed here.” (51)

²⁸⁰ Alyward Shorter, *Toward a Theology of Inculturation* (Maryknoll: Orbis Books, 1997), 120–121.

²⁸¹ See Donald M. Chinula: “This [transformation] requires a revolution in habits of thought and behavior. . . . Transformation of persons must be accompanied by the transformation of society and its institutions.” (57–58)

in my word, you are truly my disciples, and you will know the truth, and the truth will make you free. . . . I speak of what I have seen with my Father.” (John 8:31-32, 38) It was for human liberation or freedom. So true worship is constructive. Such a worship image of relationship should be liberatory. Jesus also wanted to save human beings from the socially distorted system of relationship:

“You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. . . . You, therefore, must be perfect, as your heavenly Father is perfect.” (Matthew 5:43-45, 48)

It, Jesus’ liberatory pastoral care or ministry, means living with God and recovering a very human image of relationship from a socio-culturally distorted image of human relationship, practicing a God-centered narrative or dialogical relationship.²⁸² Jesus’ narrative-dialogical relationship shows such an image dramatically. Jesus said to the Jews, “I have much to say about you and much to judge; but he who sent me is true, and I declare to the

²⁸² A logic of such a liberatory pastoral care image is made by Donald M. Chinula:

Yet the human personality, while moored in God’s own, is culturally embedded and shaped. . . . That is, as *imago dei*, the human capacity for self-transformation and actualization cannot be limited by any humanly imposed standard. . . . Only the transcendence of God can provide the norm for the self in its quest for healing and meaningful living. . . . With God as the inexhaustible transcendental reality and motive force, the oppressed humanity can tap into that reservoir in its claim to the fullness of life. (55-58)

world what I have heard from him.” (John 8:26) The purpose of such narrative-liberatory relationship, pastoral care, or worship is to make clear a religious identity. That is, it is to proclaim God’s will and to make the narrative or the parable of God work in the world of human life.

How can spiritual worship be practiced? John makes clear such a method in reporting Jesus’ word of the Spirit. Jesus said to the disciples, “It is the spirit that gives life, the flesh is of no avail; the words that I have spoken to you are spirit and life.” (John 6:63) Jesus’ image or view of spiritual worship implies promoting and encouraging life-giving spiritual relationships. Jesus was very dedicated to spiritual relationships. To live in spiritual relationship means living with the Holy Spirit and under the power and values of divine healing. Jesus said on this point, “The Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you.” (John 14:26) To encourage such healing relationships, pastoral care, or worship is to practice a spiritual or faithful life according to the gospels.²⁸³

²⁸³ See Bryant L. Myers’ *Walking with the Poor: Principles and Practices of Transformational Development* (Maryknoll: Orbis Books, 1999):

First, as I pointed out earlier, the role of the biblical story must come into play.

4. Drama

Jesus Ministry from a dramatic point of view: according to the Bible, the leading characters in Act 1 were God the Creator and religious persons, those in Act 2 were Jesus the Minister and his disciples, and those in Act 3 are Jesus' Holy Spirit the Counselor and spiritual evangelists or ministers. The spiritual evangelists or ministers seem to indicate true worshipers Jesus said in John: "The hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship him. God is spirit, and those who worship him must worship in spirit and truth." (4:23-24)

This point clues us in on how we should read Jesus' ministerial program to be dramatized in Act 3 from a worship point of view. It is that Jesus ministry, i.e. Act 2, implies being dramatized by three scenes from a thematic point of view: Scene 1 "open

This is the normative story for all cultures and, as the living word of God, it is the source of possible worldview change. . . . Working for worldview change requires sensitivity, skill, and openness to change on both sides. In one sense the work of worldview change is a form of spiritual discernment. . . . Changing worldview presupposes relationships of trust in which all parties believe the others are sharing in this process of discovery and are open to letting the Spirit speak a word of truth to any and all. The first step is an appreciative effort to identify local values that are kingdom values so that we celebrate what is already in the culture that enhances or supports life. At this point, in a spirit of dialogue, it is acceptable to ask prophetic questions about practices and beliefs that seem anti-life. (239-240)

table fellowship ministry,” Scene 2 “narrative preaching ministry,” and Scene 3 “spiritual proclamatory healing ministry.”²⁸⁴ These scenes are also named for stages since the drama has its own dramatic developmental processes.

Jesus’ fellowship program can be observed in open table worship, i.e., dramatized in Act 3, Scene 1 to observe his inclusive relationship. His preaching program can be observed in narrative worship, i.e., dramatized in Act 3, Scene 2 to observe his dialogical ministry. His healing program can be observed in healing worship, i.e., dramatized in Act 3, Scene 3 to observe his spiritual ministry.

What I note in presenting a Jesus worship drama for Korean-Christians or churches is how Confucianized-Korean worship can be effectively re-oriented. The following drama set in worship is designed for a small-Korean-American Disciples church²⁸⁵ in New York.

²⁸⁴ Jesus ministry from a thematic point of view: we can find three themes of Jesus ministry: fellowship, preaching, and healing. Jesus’ fellowship ministry was characterized by openness, inclusiveness, and democratic emotion to all people through open table. His preaching ministry was characterized by God-centrality or religious identity through narrative-dialogical or dialectical relationship. His healing ministry was characterized by working spirituality from open faith, which is ruling over physical world.

²⁸⁵ <http://www.Disciples.org>.
<http://hometown.aol.com/koreandisciples/myhomepage/profile.html>.
The church name is “A Church in Christ.”

Drama title: SUNDAY 3 STAGE WORSHIP: DRAMATIC WORSHIP.²⁸⁶

Time: Sunday 12 Noon to 2 pm.²⁸⁷

Place: The church minister's home.

Participants: There are eight in all. Three male adults are doctoral students between the age of thirty and early forties, including the minister. One other male adult is a bank worker from an American college and in his thirties. Two female adults are saleswomen from Korean colleges between thirty and early forties. Two children are an eleven-year-old boy and a four-year-old girl.

Drama system or order:

STAGE I. FELLOWSHIP: OPEN TABLE WORSHIP, 12:00-01:00 pm, at one table.

²⁸⁶ The three stages are fellowship, preaching, and healing. The three-stage worship is formed of open table, narrative, and healing.

²⁸⁷ Starting time of worship can be flexible whenever someone wants to be baptized in the triune name. Then, the baptismal ceremony will be the Pre-Stage: The Triune Baptism. In a case for example, meeting time for the pre-stage will be moved up at least by thirty minutes.

My concept of baptism and the formula: I insist that "the triune baptism" should be the real baptism Jesus himself ordered. The triune baptism should be held by one of the baptized whenever someone whoever he or she is in age and race wants to be baptized in the triune name even though where baptismal water cannot be found there. The triune name here should be understood as the only condition of the ceremony. It should be also the perfect content as well as the full meaning of the triune baptism. I am sure that the triune baptism Jesus ordered should be held without restriction of time, place, age, and race. In a sense, the triune baptism seemed to be a kind of "open baptism." I believe that the formula should be: "Baptize you, (name), in the name of the Father and of the Son and of the Holy Spirit." (Matthew 28:19)

Give the following benediction one another in English and Korean in unison.

All: The grace of our Lord Jesus Christ, Be with you all, Be with you all, the grace of our

Lord Jesus Christ, Be with you all, Amen.²⁸⁹

Sing together “Come, Jesus” by R. Andrea.

Read the following verses of Jesus' communal meal in both languages.

Reader: The Pharisees and their scribes murmured against his disciples, saying, “Why do you eat and drink with tax collectors and sinners?” And Jesus answered them,

²⁸⁸ Why we start worship with the blessing is that Jesus started his fellowship

289 In Korean:

주 예수님의 큰 은혜가 나와 함께 나와 함께 주 예수님의 큰 은혜가 충만 하라 아멘.

not come to call the righteous, but sinners to repentance.” (Luke 5:30-32)²⁹⁰

The Time of Open Meal

Table manner here is not “elder first”²⁹¹ but “the less and weak first.”²⁹² Free talking is encouraged according to personal matters of concern. The cardinal purpose of this table relationship is to realize and practice human costly love²⁹³ for one another.

The Time of Cleaning

While women wash dishes men fold up tables and arrange chairs. Men also wash dishes

²⁹⁰ In Korean: “바리새인과 저희 서기관들이 그 제자들을 비방하여 가로되 너희가 어찌하여 세리와 죄인과 함께 먹고 마시느냐 예수께서 대답하여 가라사대 건강한 자에게는 의원이 쓸데 없고 병든 자에게라야 쓸데 있나니 내가 의인을 부르러 온 것이 아니요 죄인을 불러 회개시키러 왔노라.” (누가복음 5:30-32)

²⁹¹ 長幼有序 장유유서 <Chang-You-You-Seo>

A definition of <Chang-You-You-Seo> is shown in *New Concise Korean Dictionary*, Korean ed. (Seoul: Dong-A Publishing Company, 1976): “An ethical concept, one of the five cardinal articles of Confucian morality, there is order between young and old.” (s. v. “장유유서”)

²⁹² Matthew 25:35-36, 40:

For I was hungry and you gave me food, I was thirsty and you gave me drink. I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me. . . . Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.”

²⁹³ Means the communal meal.

while women fold up tables and so on. This system works in turn weekly or monthly. All move to an open hall.

The Time of Announcement

The leader announces church news.

The Time of Open Communion

Share bread and the cup with all present. The basic manner is to stand up. One of the purposes of the Eucharist is to realize God's costly love.²⁹⁴ The following verses are read in both languages:

Leader: For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he given thanks, he broke it, and said, "This is my body which is for you. Do this in remembrance of me."

In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes." (I Corinthians 11:23-26)²⁹⁵

²⁹⁴ Means the Incarnation. See, for the full meaning of Communion, Luke 22:19-20 "He [Jesus] took bread, and when he had given thanks he broke it and gave it to them [the apostles], saying, "This is my body which is given for you. Do this in remembrance of me." Likewise the cup after supper, saying, "This cup which is poured out for you is the new covenant in my blood.""

²⁹⁵ In Korean:

*The leader presides over the Eucharist alone or with one member.*²⁹⁶

STAGE II. PREACHING: NARRATIVE WORSHIP, 01:00-01:40 pm, at an open hall.

All are seated except the leader:

The Reading of the Word of Jesus' God-Centrality

Read the following verse of Jesus' gospel in both languages.

Reader: I have much to say about you and much to judge; but he who sent me is true, and I declare to the world what I have heard from him. (John 8:26)²⁹⁷

The Spoken Response: Confession

Recite or read together The Apostles' Creed in English or Korean.

All: I Believe in God the Father Almighty, Maker of heaven and earth:

내가 너희에게 전한 것은 주께 받은 것이니 곧 주 예수께서 잡히시던 밤에 떡을 가지사 축사하시고 떼어 가라사대 이것은 너희를 위하는 내 몸이니 이것을 행하여 나를 기념하라 하시고 식후에 또한 이와 같이 잔을 가지시고 가라사대 이 잔은 내 피로 세운 새 언약이니 이것을 행하여 마실 때 마다 나를 기념하라 하셨으니 너희가 이 떡을 먹으며 이 잔을 마실 때마다 주의 죽으심을 오실 때까지 전하는 것이니라. (고린도전서 11:23-26)

²⁹⁶ See Mark Earey's dramatic suggestion in the Eucharist, 15.

²⁹⁷ In Korean: "내가 너희를 대하여 말하고 판단할 것이 많으나 나를 보내신 이가 참 되시매 내가 그에게 들은 그것을 세상에게 말하노라." (요한복음 8:26)

And in Jesus Christ His only Son our Lord; Who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead. I believe in the Holy Spirit, the Holy Universal Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.²⁹⁸

The Reading of the Word of Praising God

Leader: Let the word of Christ dwell in you richly, as you teach and admonish one another in all wisdom, and as you sing psalms and hymns and spiritual songs with thankfulness in your hearts to God. (Colossians 3:16)²⁹⁹

The Sung Response: Confession

Praise together three to five gospel-songs or hymns.

²⁹⁸ In Korean: *주기도문*:

전능하사 천지를 만드신 하나님 아버지를 내가 믿사오며, 그 외아들 우리 주 예수 그리스도를 믿사오니, 이는 성령으로 잉태하사 동정녀 마리아에게 나시고, <본디오 빌라도>에게 고난을 받으사, 십자가에 못박혀 죽으시고, 장사한 지 사흘 만에 죽은 자 가운데서 다시 살아나시며, 하늘에 오르사, 전능하신 하나님 우편에 앉아 계시다가, 저리로서 산 자와 죽은 자를 심판하러 오시리라.
성령을 믿사오며, 거룩한 공회와, 성도가 서로 교통하는 것과, 죄를 사하여 주시는 것과, 몸이 다시 사는 것과, 영원히 사는 것을 믿사옵나이다. 아멘.

²⁹⁹ In Korean: “그리스도의 말씀이 너희 속에 풍성히 거하여 모든 지혜로 피차 가르치며 권면하고 시와 찬미와 신령한 노래를 부르며 마음에 감사함으로 하나님을 찬양하라.” (골로새서 3:16)

The Time of God's Narrative

The leader or preacher presents an interpretation of the text from a narrative therapeutic point of view as far as possible.³⁰⁰ The primary purpose of this narrative sermon is to promote members' God-centrality or religious identities.³⁰¹

STAGE III. HEALING: HEALING WORSHIP, 01:40-02:00 pm, at an open hall.

All are seated except the leader.

The Reading of the Word of Jesus' Healing

Read the following verses of Jesus' healing ministry in both languages.

Reader: Jesus stretched out his hand and touched him, saying, "I will; be clean." And immediately his leprosy was cleansed. (Matthew 8:3)³⁰²

³⁰⁰ See, for a useful introduction of narrative therapy, Jill Freedman and Gene Combs' *Narrative Therapy: The Social Construction of Preferred Realities* (New York: W. W. Norton & Company, 1996), 14-19. See also, for my narrative therapeutic point of view, the NARRATIVE THERAPY: A SOCRATIC INTERPRETATION FOR YOUTH MINISTRY in APPENDICES.

³⁰¹ See, for the Jesus' intention of ordering preaching narrative, Mark 14:8-9 "She has done what she could; she has anointed my body beforehand for burying. And truly, I say to you, wherever the gospel is preached in the whole world, what she has done will be told in memory of her." I read the clause "what she has done" as narrative. See the NARRATIVE SERMON: BEYOND CULTURE-LADEN NEIGHBORHOOD in APPENDICES.

³⁰² In Korean: "예수께서 손을 내밀어 저에게 대시며 가라사대 내가 원하노니 깨끗함을 받으라 하신대 즉시 그의 문둥병이 깨끗하여졌습니다." (마태복음 8:3)

Jesus called to him his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every infirmity. (Matthew 10:1)³⁰³

The Reading of the Word of Healing Proclamation

Read the following verse in both languages.

Reader: You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth. (Acts 1:8)³⁰⁴

The Songs of Faith

Sing together with about three gospel-songs.

The Time of Prayer

Everyone prays freely for individuals and the church for a few minutes.

The leader offers a closing prayer.

³⁰³ In Korean: “예수께서 그 열 두 제자를 부르사 더러운 귀신을 쫓아내며 모든 병과 모든 약한 것을 고치는 권능을 주셨습니다.” (마태복음 10:1)

³⁰⁴ In Korean: “오직 성령이 너희에게 임하시면 너희가 권능을 받고 예루살렘과 온 유대와 사마리아와 땅 끝까지 이르러 내 증인이 되리라.” (사도행전 1:8)

The Song of Pleasure

All: Blessed be the name, blessed be the name, blessed be the name of the Lord. Blessed be the name, blessed be the name, blessed be the name of the Lord. Hallelujah! Hallelujah! Blessed be the name of the Lord. Hallelujah! Hallelujah! Blessed be the name of the Lord. (Huncha Choi)³⁰⁵

The Poetic Proclamation³⁰⁶

Read poetry by turns according to the Christian calendar or the theme of narrative sermon.

Leader: Blessed is the man who does not walk in the counsel of the wicked or stand in the way of sinners

All: or sit in the seat of mockers.

Leader: But his delight is in the law of the Lord,

All: and on his law he meditates day and night.

Leader: He is like a tree planted by streams of water, which yields its fruit in season

All: and whose leaf does not wither. Whatever he does prospers.

Leader: Not so the wicked!

All: They are like chaff that the wind blows away.

Leader: Therefore the wicked will not stand in the judgment,

All: nor sinners in the assembly of the righteous.

Leader: For the Lord watches over the way of the righteous, but the way of the wicked will perish. (Psalm 1)³⁰⁷

³⁰⁵ In Korean: 예수님 찬양 (최훈차 곡): “예수님 찬양 예수님 찬양 예수님 찬양합시다 예수님 찬양 예수님 찬양 예수님 찬양합시다 할렐루야 할렐루야 예수님 찬양합시다 할렐루야 할렐루야 예수님 찬양합시다.”

³⁰⁶ Implies that God's word heals worshipers.

³⁰⁷ In Korean: 1. 시편 1편:

인도자: 복 있는 사람은 악인의 꾀를 좇지 아니하며 죄인의 길에 서지 아니하며
회 중: 오만한 자의 자리에 앉지 아니하고
인도자: 오직 여호와와 의 율법을 즐거워하여

The Physical Proclamation

Offer their tithes and contributions and sing together “All Things Come of Thee, O Lord.”

All: All things come of Thee, O Lord, and of Thine own have we given Thee. Amen.³⁰⁸

The Linguistic Proclamation

Recite or read together The Lord’s Prayer in English or Korean.

All: Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, forever. Amen.³⁰⁹

회 중: 그 율법을 주야로 묵상하는 자로다

인도자: 저는 시냇가에 심은 나무가 시절을 좇아 과실을 맺으며

회 중: 그 잎사귀가 마르지 아니함 같으니 그 행사가 다 형통하리로다

인도자: 악인은 그렇지 않음이여

회 중: 오직 바람에 나는 겨와 같도다

인도자: 그러므로 악인이 심판을 견디지 못하며

회 중: 죄인이 의인의 회중에 들지 못하리로다

(다같이) 대저 의인의 길은 여호와께서 인정하시나 악인의 길은 망하리로다

³⁰⁸ In Korean: 모든 것이 주께로부터: “모든 것이 주께로부터 왔으니 이 예물을 주께 바치나이다. 아 멘.”

³⁰⁹ In Korean: 주기도문:

하늘에 계신 우리 아버지여, 이름이 거룩히 여김을 받으시오며, 나라이 임하옵시며, 뜻이 하늘에서 이룬 것같이 땅에서도 이루어지이다.

오늘날 우리에게 일용할 양식을 주옵시고, 우리가 우리에게 죄 지은 자를 사하여 준 것같이 우리 죄를 사하여 주옵시고, 우리를 시험에 들게 하지 마옵시고, 다만 악에서 구하옵소서.

대개 나라와 권세와 영광이 아버지께 영원히 있사옵나이다. 아멘.

The Closing Song

Sing together “Heaven is Full of Your Glory.”

The drama is to observe Jesus' holistic imperative of ministry. This is to observe all image³¹⁰ of that Jesus performed and commanded at table, in dialogue, and in healing as the culmination of a Jesus' ministry, i.e., disciples' dual relationship and/or life. Jesus said, “If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do as I have done to you.” (John 13:14-15) The first stage of worship³¹¹ is to enlarge the range of neighborhood as well as to acknowledge importance of costly love through “open meal and Communion.”³¹² The second stage³¹³ is to concretize friendship to God, religious

³¹⁰ This can be read as a kind of visualizing Jesus' holistic ministry from a dramatic worship point of view. Visualizing a ministry implies objectifying the ministry and means popularizing such a lifestyle of ministry.

³¹¹ This can be read as a kind of visualizing Jesus' fellowship ministry from a dramatic worship point of view.

³¹² See, for the historical origin and meaning of “open meal and Communion,” Marcus J. Borg, *Meeting Jesus Again for the First Time: The Historical Jesus & the Heart of Contemporary Faith* (New York: Harper San Francisco, 1994):

The open table fellowship of Jesus was thus perceived as a challenge to the purity system. And it was: the meals of Jesus embodied his alternative vision of an inclusive community. The ethos of compassion led to an inclusive table fellowship, just as the ethos of purity led to a closed table fellowship.

*identity, as well as to experience narrative power through the Word and Praise.*³¹⁴ *The third stage*³¹⁵ *is to express spirituality as well as Christian faith through holistic proclamations.*

5. Conclusion

Jesus worship model for Korean Christians or churches is composed of three stages according to Jesus' paradigm of ministry and imperative: the stages of fellowship, preaching, and healing. I called these stages or worship components, the Korean-Christian system of worship. Such components are intended to liberate Confucianized Korean worship and to change and re-create its semantic bases or environments. To the end, Korean worship should first include open table relationship and hold both church meals and the Eucharist regularly. And, such open table worship should be organized

Ultimately, the meals of Jesus are the ancestor of the Christian eucharist. (56)

³¹³ This can be read as a kind of visualizing Jesus' preaching ministry from a dramatic worship point of view.

³¹⁴ See, for an example of the narrative power, Marcus J. Borg: "By being good stories, they [the longer parables] draw the hearer into the world of the narrative. They then invite the hearer to see something else in the light of what happens in the narrational world." (74)

³¹⁵ This can be read as a kind of Jesus' healing ministry from a dramatic worship point of view.

under “the less first” and/or “the weak first” not under the elder first.³¹⁶ Let us now first prepare food and chairs, especially for children as well as the physically old, for church meals, and then hold open Communion. That order of open table is surely transformative in its worship image and pastoral care.

The second narrative-preaching stage is intended to correct the human ideological preaching that has oppressed congregation. Such narrative worship, if it works properly, should be under God’s liberatory image and can be promoted by preachers from their therapeutic points of views. Narrative sermon in this preaching stage seems to work accordingly.

The third healing stage is intended to heal materialism in healing process. Such healing worship, if it works properly, should be engaged or performed under Christian faithful prayer to God and with companion Christians, and will be promoted by spiritually multidimensional prayer. Personal, pastoral or ecclesiastical, and doxological prayer in the healing stage seems to produce such spiritually multidimensional prayer or an

³¹⁶ The concepts of “the less first” and “the weak first” are coined to re-orient Confucian table manners, “elder first.” In fact, the object of the less first will be children and that of the weak first the aged. See, a concept of “elder first,” *New Concise Korean Dictionary*: “Chang-You-You-Seo: An ethical concept, one of the five cardinal articles of Confucian morality, there is order between young and old.” (s. v. “장유유서”)

encouraging image.

If working properly, Jesus' worship model will promote a change from exclusive to inclusive, from preacher-centered to dialogical, and from materialistic relationship and/or community to spiritual relationship and/or community through its three stages: fellowship, preaching, and healing stages. Such a change will be a reflection of the model's holistic image: transformative, liberatory, and encouraging image of Jesus and of pastoral care.³¹⁷

³¹⁷ See Peter L. Steinke's *Healthy Congregations: A Systems Approach* (New York: An Alban Institute Publication, 1996): "The whole of their interaction is more than the sum of the parts. The whole will be a multiple of all emotional interactions." (8)

CONCLUSION

1. A Jesus' Paradigm of Ministry

What we call a paradigm is an explanatory framework. The framework is composed of a phenomenon and its explanatory concepts. That framework has two senses: scientific explanation and re-production or re-creation. The two meanings have paradigmatic dual significance in the world of human life. In other words, we cannot understand only what Jesus' ministry was in the world of life³¹⁸ but we must also imitate or follow all that he commanded us disciples in the gospels,³¹⁹ studying his paradigm of ministry.³²⁰

³¹⁸ See, for my reason of emphasizing the world of life, N. T. Wright's *The New Testament and the People of God: Christian Origins and the Question of God*, vol. 1, (Minneapolis: Fortress Press, 1992): "The main thing that would have struck observers of early Christianity was not its 'religious' side, nor indeed its early doctrinal formulations, but its total way of life." (120)

³¹⁹ My logic of imitating Jesus in ministry and worship is as follows. Worship is connected to ministry in Jesus' imperative. Worship loses the name Christian without ministry. The ministry weakens imagination of very humanity without worship. Worship is to be respectable to God with ministry and the ministry is to culminate in worship. Christian worship should be a reflection of Christian ministry according to the Jesus' final parable in the Gospel of Matthew 25 ('Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.') as well as his imperative.

³²⁰ Philosophical study here I adopted notes creativity of reason. As is generally

The purpose of PART I in this thesis project was to make clear Jesus' threefold ministry in the dual light of his paradigmatic schema. In a word, Jesus' paradigm of ministry was to be understood and explained in a threefold ministry: his open feeding fellowship, narrative-dialogical preaching, and spiritual-proclamatory healing ministry whose purpose was to re-create human relationship, life, and image in the world of cultural society. The paradigm therefore in fact suggests that whoever wants to re-create his or her human relationship, life, and image should follow Jesus' socio-cultural, holistic, or threefold ministry of life, i.e., his fellowship, preaching, and healing ministry.

2. A Jesus Worship Model

Worship is a barometer of human communal life and faith. What the barometer

known, the beginning of Western philosophy was to draw a line between mythological thought and explanatory-creative thought of reason. A simple introduction of that is made by John Burnet in his *Greek Philosophy* (Hong Kong: The MacMillan Press Ltd., 1981):

In the first place, philosophy is not mythology. . . . From the Platonic point of view, there can be no philosophy where there is no rational science. . . . Now rational science is the creation of the Greeks, and we know when it began. We do not count as philosophy anything anterior to that. (3)

implies is that the worshipers' life and faith are exposed³²¹ in the form of worship or its process. The worship forms can be divided two different types according to their emphases: status quo or conservative and creative or imaginative. The status quo worship reflects the existing order of the life world as it is. The creative worship functions as a re-creator in the world of the existing life order. The two types of worship cannot live together, just as new wine and old wineskins cannot exist together. In other words, we cannot accept both Jesus' new-faith life and our old human traditional lifestyle together.

The purpose of PART II in this thesis project was to elucidate a Jesus worship model according to his new ministry. Jesus' new ministry was developed in the world of his socio-cultural life and created a new human relationship, life, and spiritual image. It was a holistic, socio-cultural, or fellowship-preaching-healing ministry. In the same way, my Jesus worship model should reflect Jesus' holistic ministry. The model therefore was composed of three stages: fellowship, preaching, and healing stages. It was my three-stage worship model.

³²¹ This can be understood as visualizing or dramatizing faith as seen in this thesis project.

3. Re-Creating Human Relationship, Life, and Image

My work in this thesis project was to respond to the difference between our distorted—oppressed human relationship, life, and image in the world of Confucianized Korean cultural society and Jesus’ own re-creational-liberatory human relationship, life, and image of ministry in the gospels.³²² My task was twofold. First, I asked, what is our problem as Koreans today in the world of socio-cultural life? And how can we solve the problem effectively and faithfully? In other words, I wanted to explain why we Korean Christians dismiss the current form of ministry and worship in question and to present how we can re-create our Korean relationship, life, and image according to those of Jesus.³²³

To put it simply, Korean status quo ministry and worship today make Korean

³²² Edward Hallett Carr’s following statement according to Croce speaks for my motivation for this thesis project, in his *What Is History?* The George Macaulay Trevelyan Lectures Delivered at the University of Cambridge January–March 1961 (New York: Vintage Books A Division of Random House, 1961): “All history is “contemporary history,” declared Croce, meaning that history consists essentially in seeing the past through the eyes of the present and in the light of its problems.” (22) Likewise, I believe that Jesus in history is alive in contemporary history.

³²³ Edward Hallett Carr’s understanding of reason is notable: “The primary function of reason as applied to man in society, is no longer merely to investigate, but to transform.” (190) I note dual role of reason to human life: critical and transformative or re-creative.

Christians wild or natural³²⁴ in their socio-cultural relationship, life, and image. They are very used to living in a discriminatory table relationship, in a hierarchical career structure, and with a materialistic human image in the world of their cultural society. As stated in this project,³²⁵ many of them want to escape from their cruel world of life. Martin Luther King, Jr.'s following insightful indictment is very valuable for our Korean Christians to hear:

The contemporary church is often a weak, ineffectual voice with an uncertain sound. It is so often the arch-supporter of the status quo. Far from being disturbed by the presence of the church, the power structure of the average community is consoled by the church's silent and often vocal sanction of things as they are.³²⁶

That is to say, we Korean Christians should positively, actively, and faithfully make an alternative socio-cultural model of life rather than avoiding the cruel reality of "things as they are."

³²⁴ It implies the state or emotion that is not edified according to the divine law of love. It means living under the law of the jungle. And it indicates the discriminatory, exclusive, and competitive emotion that Confucianized Korean ministry and worship produce. See also the CHAPTER A. EXAMING A KOREAN WORSHIP REALITY, PART II. A WORSHIP MODEL FOR KOREANS.

³²⁵ See the CHAPTER A. EXAMING A KOREAN WORSHIP REALITY.

³²⁶ Martin Luther King, Jr., *Letter from Birmingham city Jail*, copyright 1986 by Coretta Scott King, quoted in Sheryl A. Kujawa, "Disorganized Religion," *Disorganized Religion: The Evangelization of Youth and Young Adults*, ed. Sheryl A. Kujawa (Cambridge: Cowley Publications, 1998), 223.

My response to the Korean problem was a Jesus worship model. The new worship model of Jesus should make Korean Christians soft or open³²⁷ in the world of socio-cultural life, re-creating their relationship, life, and image in worship that is characterized by open table fellowship, narrative preaching, and spiritual healing processes.³²⁸

4. Toward a “Soft” Jesus

What makes human beings either wild or soft in fact is law.³²⁹ Natural law

³²⁷ It implies the emotion that is working according to the divine law of perfect love. It means acknowledging human beings non-competitors and they should deal with one another indiscriminately. And it indicates the inclusive, dialogical, spiritual emotion that Jesus’ worship model produces.

³²⁸ I want this model to be accepted as an attempt to popularize Jesus’ lifestyle of ministry. I hope that more many disciples experience Jesus’ fellowship, preaching, and healing every Sunday through this SUNDAY 3 STAGE WORSHIP: DRAMATIC WORSHIP, touch historical memorial traces whenever eating, speaking, and being painful, and reproduce Jesus’ lifestyle, i.e. the very human relationship, life, and image, in the world of daily life.

³²⁹ Edward Hallett Carr gives us a valuable view of law: “The so-called laws of science which affect our ordinary life are in fact statements of tendency, statements of what will happen, other things being equal, or in laboratory conditions.” (87) What I note is *caeteris paribus* i.e., “other things being equal.” The concept is used to emphasize “scientific reproduction or re-creation.” See, for examples, Bernard Lonergan, *Method in Theology* (New York: Herder & Herder, 1972):

It was confined to formulating the set of procedures that, *caeteris paribus*, yield historical knowledge, to explaining how that knowledge arises, in what it

makes human relationship, life, and image wild in the world of human cultural society.

That is to say, the natural laws like exclusivism, hierarchy, materialism and so on make human relationship, life, and image wild as animals are wild under the law of the jungle.³³⁰

Divine law should give us human beings soft or open relationship, life, and

consists, what are its inherent limitations. . . . These writers are speaking in various manners of the same reality. They mean, I believe, that there exist procedures that, *caeteris paribus*, lead to historical knowledge. (195-196)

³³⁰ See the following analogy of human image for my concept of “wild”:

In the world there are animal-like people. For example, lion-like-people would say that human beings have to learn the social image of ants. However, those people are never willing to imitate such an image for themselves, want rather to reign over others as the ruler of the jungle. In other words, those people learn the law of the jungle for themselves and imitate the image of the natural rulers. How is the life possible? The reason is that those people have a sense of their own superiority to others. And human experiential reason is to remain in its natural community not to create a new community.

Naturalized moral obligation implies seeing human beings as the naturals not as being created in God’s image, i.e., that it is natural that one should discriminate one’s companions, human beings, according to their socio-cultural positions, classes, or races. In a sense, the image of animals makes human beings cruel animals and devaluates the human beings. What a stupid person he or she who wants to be under the control of others! Is this not “wild?”

People who identify the image of human beings with the image of animals have to confront the following question: why did God not create Adam and Eve in the image of animals?

See also Matthew 23:1-3, 23 for Jesus’ analogy of human image:

Then said Jesus to the crowds and to his disciples, “The scribes and the Pharisees sit on Moses’ seat; so practice and observe whatever they tell you, but not what they do; for they preach, but do not practice. . . . Woe to you, scribes and Pharisees, hypocrites! For you tithe mind and dill and cumin, and have neglected the weightier matters of the law, justice and mercy and faith: these you ought to have done, without neglecting the others.

image to live as disciples of Jesus in the world of our cultural society.³³¹ That is to say, the divine laws of Jesus' inclusivism, dialogue, and spirituality, on the contrary, make human relationship, life, and image soft, as our Jesus of the triune God exemplified under the law of earthly love.

As seen throughout this thesis project, Jesus did not work according to the natural law but according to the divine law of love. We met with "a soft Jesus"³³² in this thesis project. We learnt how to do "soft ministry and worship." It means that we are with a soft Jesus in the world of our socio-cultural life as well as in the new ministry and worship.

This thesis project is starting of the new ministry and worship as Matthew rightly sees the implication of Emmanuel.³³³ What this thesis project means is to start to live toward a soft ministry and worship of Jesus. That is to say, I start to live toward a soft

³³¹ The following statement of Edward Hallett Carr is meaningful to us disciples to live as Jesus did in history: "The content of history can be realized only as we experience it." (153)

³³² Means a Jesus who had inclusive, dialogical, and spiritual emotion in the world of life.

³³³ Matthew 1:23 "'Behold, a virgin shall conceive and bear a son, and his name shall be called Emmanuel" (which means, God with us)."

Matthew 28:20 "And lo, I am with you always, to the close of the age."

Jesus in the world of my socio-cultural life as a disciple of Jesus Christ.

It is beyond the scope of this project to keep and accomplish Jesus' Imperative for all disciples: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you." (Matthew 28:19-20) In other words, more deep philosophical work concerning Jesus' love is necessary to make many disciples hold a soft Jesus in common. Theological work on Jesus' ministry is also necessary to make many disciples start to pursue a soft ministry and worship of Jesus in the world of their socio-cultural life.

APPENDICES

CHART A. OF THE KOREAN-CHRISTIAN COMMUNITY OR CHURCH SPLIT

CHART B. OF THE KOREAN-CHRISTIAN CHURCH PROBLEMS

CHART C. KOREAN-CHRISTIAN CHURCH REVIVAL

NARRATIVE THERAPY:

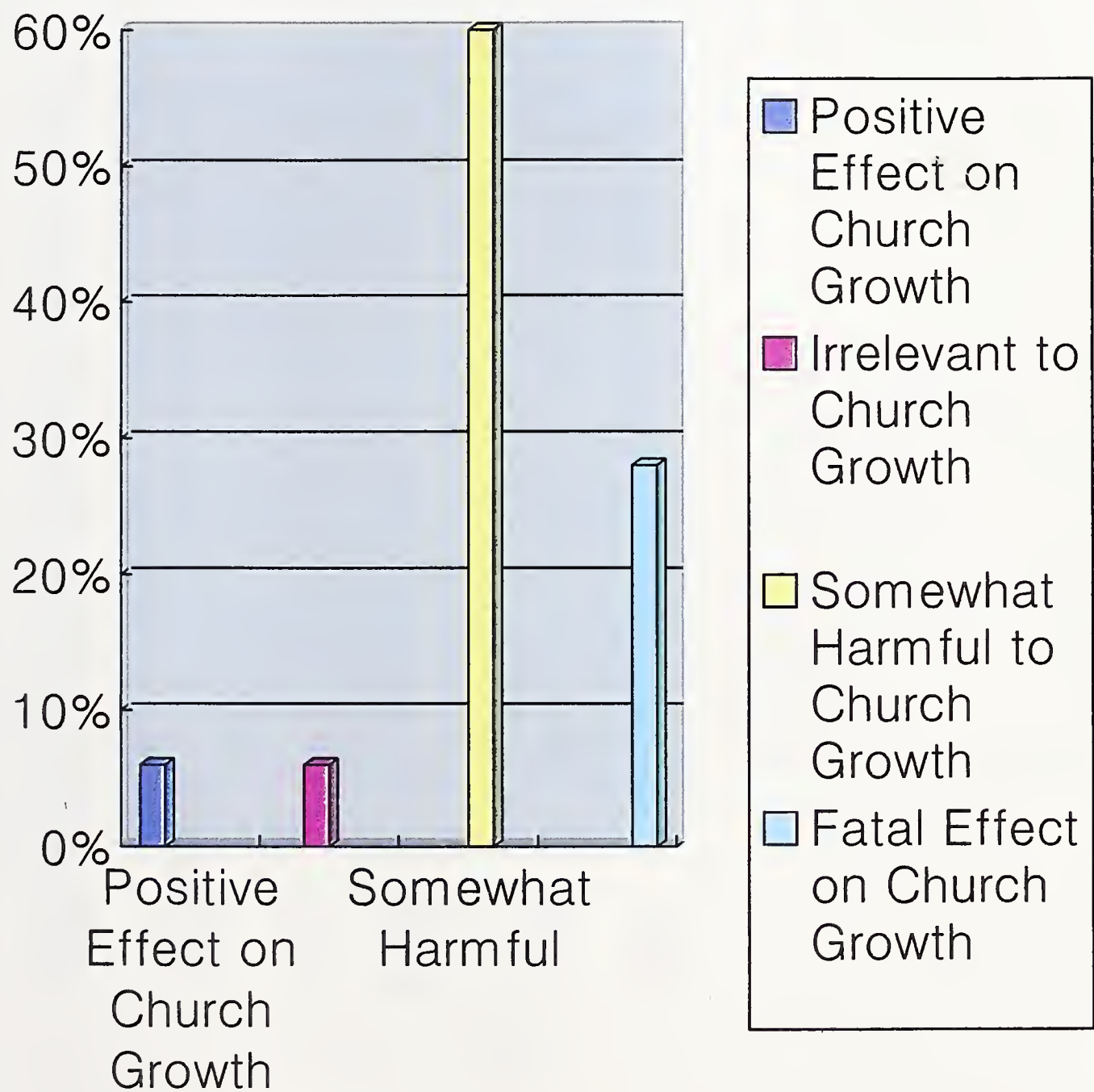
A SOCRATIC INTERPRETATION FOR YOUTH MINISTRY

1. Introduction
2. Therapeutic Issues in Adolescence
3. Narrative Therapy
 - a) Narrative Metaphor
 - b) Narrative Technique
4. Conclusion

NARRATIVE SERMON:

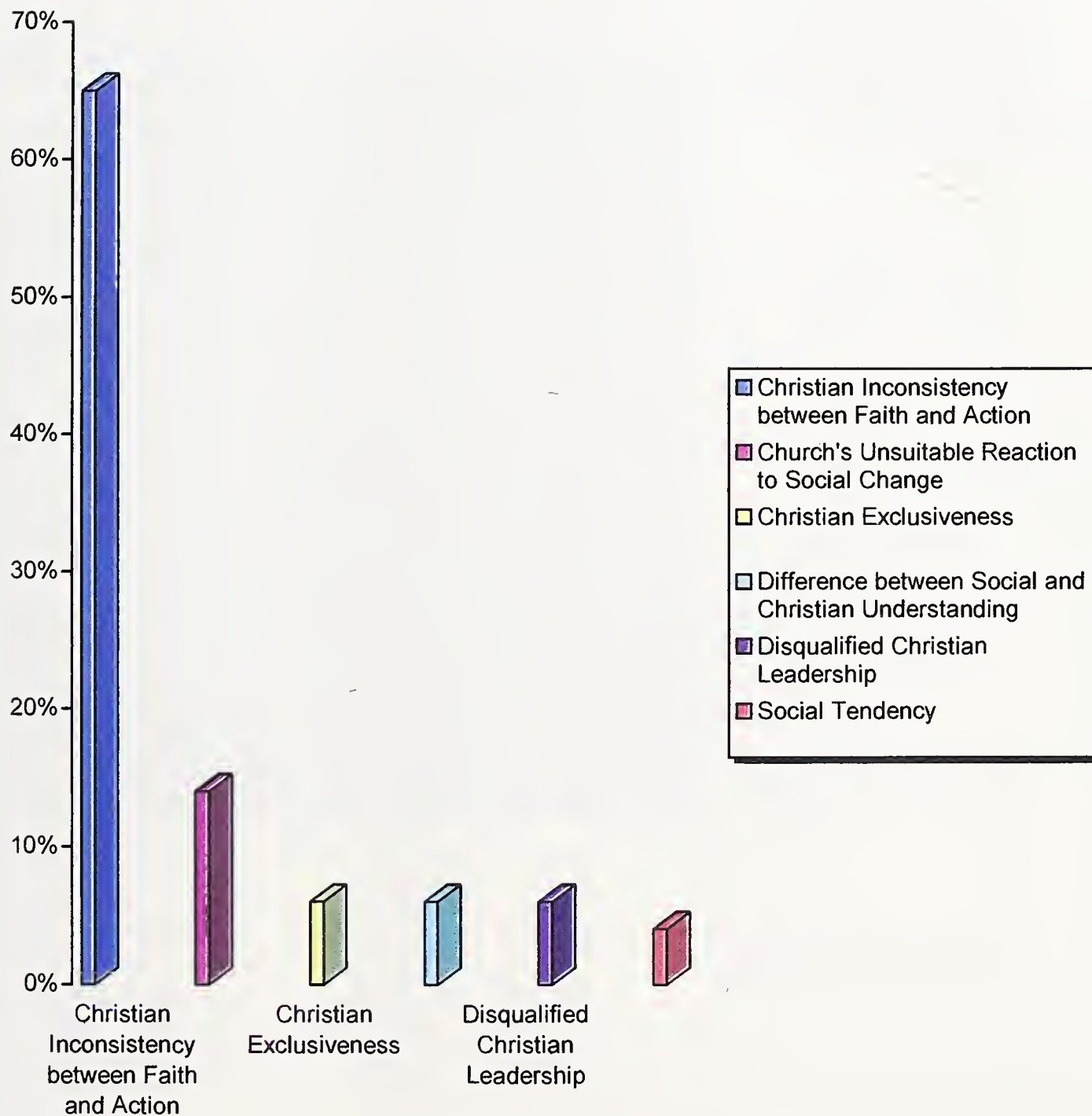
BEYOND CULTURE-LADEN NEIGHBORHOOD

CHART A. OF THE KOREAN-CHRISTIAN COMMUNITY OR CHURCH SPLIT



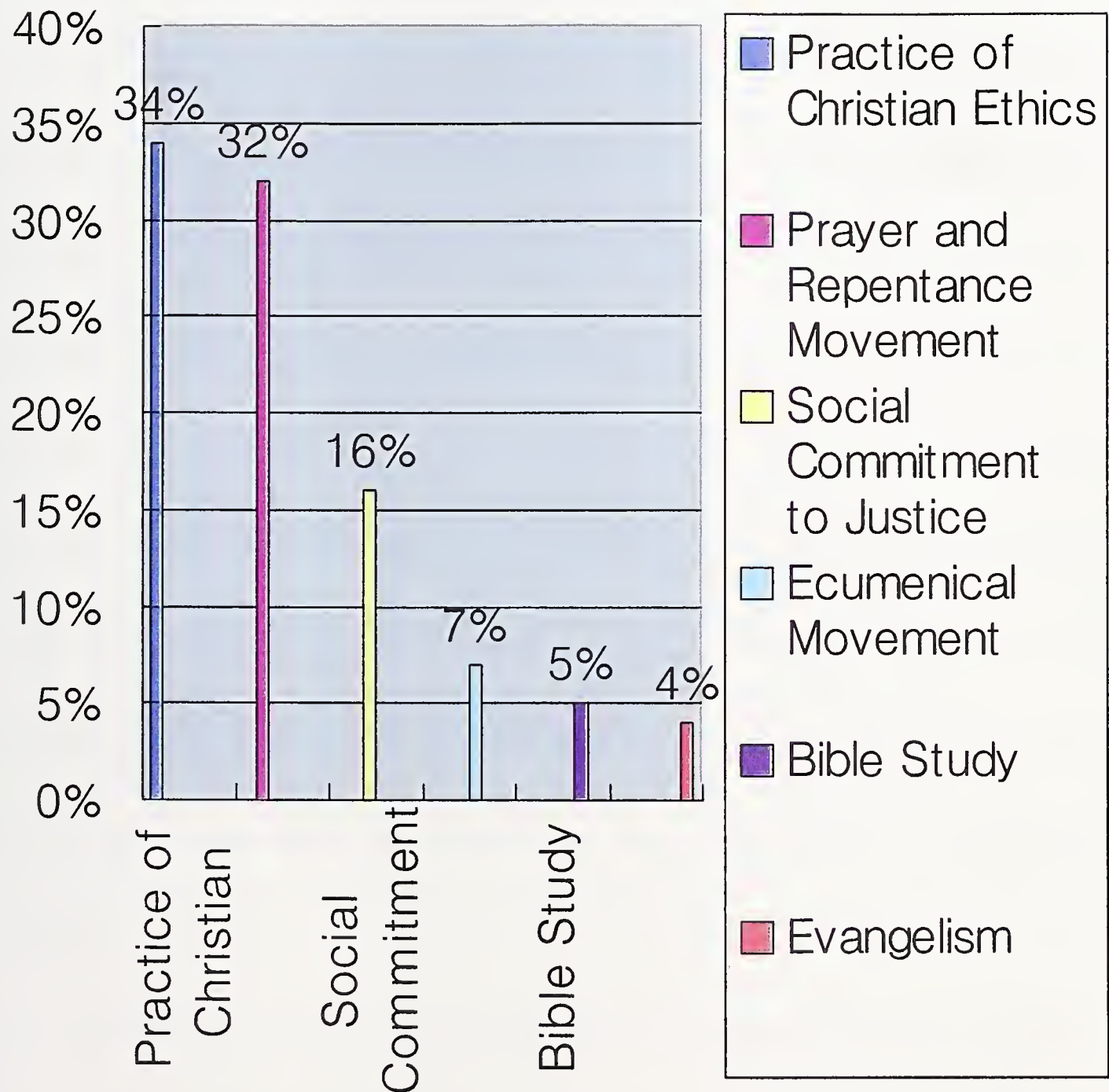
- From "The Korea Christian Society of Ministers 1000 Inquiry," *The Korean Christian Press*, U.S.A. ed., 12 January 2002.

CHART B. OF THE KOREAN-CHRISTIAN CHURCH PROBLEMS



- From "The Korea Christian Society of Ministers 1000 Inquiry," *The Korean Christian Press*, U.S.A. ed., 12 January 2002.

CHART C. KOREAN-CHRISTIAN CHURCH REVIVAL



- From "The Korea Christian Society of Ministers 1000 Inquiry," *The Korean Christian Press*, U.S.A. ed., 12 January 2002.

NARRATIVE THERAPY

A SOCRATIC INTERPRETATION FOR YOUTH MINISTRY

1. Introduction

In this paper I want to relate characteristics of adolescence and narrative therapy through Socratic midwifery. Socratic midwifery is fundamentally based on human dialogues and technically composed of two stages: “elenchus,” or refutation, and intuition. I read narrative therapy as a kind of Socratic midwifery both in its meaning and in its technique. So I will identify a narrative metaphor with an implication of Socratic dialogues and on the other hand a process of externalizing conversations and creating a new story, with using the technical resources of Socratic midwifery. I assume that the side of the narrative metaphor and the technical side in Socratic midwifery are identified in the tasks of forming self-identity, and developing a new lifestyle in adolescence, respectively.

My purpose in this paper is to demonstrate the suitability of narrative therapy to youth ministry. Toward that end, I will first identify what the primary therapeutic issues are in adolescence. I will then define what narrative metaphor implies, and what narrative technique means. As I use it here, the term adolescence refers to young people

between the ages of 13 to 18.³³⁴

2. Therapeutic Issues in Adolescence

The therapeutic issues that I will explore here can be divided into two: narrative metaphor and technique. The two divisions here are also identified as a dialogical metaphor and a technical dialogue in relation to adolescence. First, what means the dialogical metaphor in adolescence? Harley Atkinson says,³³⁵

Adolescents should be equipped to discover truth for themselves. They should be encouraged to ask questions, given the freedom to doubt, and taught to do independent and critical thinking. Through small group discussions, role-playing, moral and faith dilemmas, discovery learning, playing the devil's

³³⁴ Harley Atkinson, *Ministry with Youth in Crisis* (Birmingham: Religious Education Press, 1997), 7. For useful information to understand why this period is important and how the young people should be dealt with, see Sheryl A. Kujawa's "Disorganized Religion" in *Disorganized Religion: The Evangelization of Youth and Young Adults* edited by her (Cambridge: Cowley Publications, 1998):

Many young people want to live a committed Christian life, yet we often have a hard time coping with them when they do. Once converted, young people will form their own opinions of the gospel message. . . . Gallup polls have confirmed that young people begin leaving the church between the ages of twelve and sixteen. Though young people tend to make faith commitments in their teenage and young adult years, the Alban Institute has determined that they do not automatically return to the church once they have left, "unless room is made for them and invitation extended in that period between the ages of eighteen and twenty-nine when the urge to commitment comes." Moreover, other statistics suggest that over fifty percent of those who affiliate with the Episcopal Church in adulthood do so through the ministry of higher education. (223, 225-26)

³³⁵ Harley Atkinson, 26.

advocate, and by simply challenge them to search for answers, youth workers can help facilitate identity formation in identity-foreclosed teenagers.

Dialogues, in a word, help to create adolescents' self, by providing meanings for adolescents. This process is understood as a search for self-identity. The fact that the self-identity is a product of dialogue makes us note an aspect of relation to others, i.e., what is called the relational identity. Most adolescents are forming their worlds of life through dialogue since the relational identity is an integral part of the world of human life. What this dialogical metaphor says in a sense is that "adolescent dialogues create their identities."

Second, what means the technical dialogue in adolescence? Adolescence, according to Atkinson, is a transitional stage of life and a period of growing into an adult.³³⁶ Thus adolescence is not only an age of crisis but also a time of chance and change. Atkinson, according to Marcia's view, well points out, "Two criteria are necessary for the achievement of a mature identity in youth: crisis and commitment."³³⁷ The adolescent crises, in fact, are found in their passive and negative attitudes in dealing with problems, as "Socrates and Aristotle described youth and young men as having

³³⁶ Ibid., 5-6.

³³⁷ Ibid., 22.

contempt for authority, disrespect for elders and teachers, having strong passions, and thinking they know everything.”³³⁸

Then how can we help to change such a lifestyle of adolescents? Since the mass media have a strong effect upon forming their lifestyle, technical countermeasures of their crises seem to need to visualize or objectify their problems likewise. The technical dialogue in a sense seems to well relate to adolescence, i.e., it attempts to clarify the problems facing youth. Visualization through technical dialogues is a means of objectifying of those problems. Since this technical dialogue at its best clearly shows the content of the adolescents’ crises, we can call the dialogue Socratic elenchus or reputation. That is what Atkinson and Marcia call commitment.

The commitment, i.e. Socratic elenchus or reputation, in adolescence implies an ethical attitude and the Socratic intuition implies an epistemological attitude, or content. As is generally known in the world of philosophy, for Socrates the two concepts are to be integrated in an epistemological-ethical dimension. Socrates says, “Knowledge is virtue.” Thus commitment in a sense can be identified with Socratic intuition. The technical dialogue in such a way gives adolescents new lifestyles.

³³⁸ Ibid., 10.

In short, the technical dialogue includes visualization or objectification of problems and its results, i.e., intuition concerning the problems. So what makes the new lifestyle is the technical dialogue. In other words, the technical dialogue can facilitate a change of adolescents' lifestyle.

3. Narrative Therapy

a) Narrative Metaphor

Narrative has language as its medium. John Winslade and Alison Cotter say, "The attempt to understand conflict in narrative terms focuses on language as it shapes our sense of who we are and what our needs are."³³⁹ Language shapes meanings in human life in narrative therapy. Wally McKenzie and Gerald Monk also say, "Stories serve a meaning-making function."³⁴⁰ The narrative metaphor, according to John Winslade and Gerald Monk, implies at least two notions. One is that stories make sense of our lives

³³⁹ J. Winslade and A. Cotter, "Moving from Problem solving to Narrative Approaches in Mediation," in *Narrative Therapy in Practice: The Archeology of Hope* edited by G. Monk, J. Winslade, K. Crocket, and E. Epston (San Francisco: Jossey-Bass Publishers, 1997), 254.

³⁴⁰ W. McKenzie and G. Monk, "Learning and Teaching Narrative Ideas," in *Narrative Therapy in Practice: The Archeology of Hope* edited by G. Monk, J. Winslade, K. Crocket, and D. Epston (San Francisco: Jossey-Bass Publishers, 1997), 85.

and relationships. The other is that stories construct the world of human life.³⁴¹

“Narrative work,” Wally McKenzie and Gerald Monk rightly emphasize, “is not seen as a process of discovering the truth about who people are but as an exploration of how people construct truths about themselves and their relationships.”³⁴²

What does narrative metaphor imply? Narrative metaphor can be well understood in light of the Socratic motto, “Knowledge is virtue,” since linguistic semantics here is identified with the social power or ethical side of language. Socrates in the *Meno* of Plato says,

These opinions, being newly aroused, have a dreamlike quality. But if the same questions are put to him on many occasions and in different ways, you can see that in the end he will have a knowledge on the subject as accurate as anybody’s.³⁴³

The opinions aroused imply human, personal, and/or communal relationships and dialogues. And the knowledge implies intuition and indicates human, personal, and/or communal narratives. All narratives therefore are both personal and communal. So Jill

³⁴¹ John Winslade and Gerald Monk, *Narrative Mediation: A New Approach to Conflict Resolution* (San Francisco: Jossey-Bass Publishers, 2000), 3.

³⁴² W. McKenzie and G. Monk, 85.

³⁴³ “Meno,” translated by W. K. C. Guthrie, in *Plato: The Collected Dialogues* edited by E. Hamilton and H. Cairns (Princeton: Princeton University Press, 1994), 85d.

Freedman and Gene Combs say,³⁴⁴

White (1991) writes that cultural stories determine the shapes of our individual life narratives. People make sense of their lives through stories, both the cultural narratives they are born into and the personal narratives they construct in relation to the cultural narratives. In any culture, certain narratives will come to be dominant over other narratives. . . .

Whatever culture we belong to, its narratives have influenced us to ascribe certain meanings to particular life events and to treat others as relatively meaningless. Each remembered event constitutes a story, which together with our other stories constitutes a life narrative, and, experientially speaking, our life narrative is our life.

In short, we live in narratives, narratives dominate our lives, and our lives can be identified with our narratives.

People make meaning in story form, i.e., narrative metaphor. People could live out new self-images or identities, new possibilities for relationship, and new futures within the new stories.³⁴⁵ Our world of life can be again created through our new stories. So narrative therapy is about the retelling and reliving of stories in the light of the narrative metaphor.

b) Narrative Technique

Narrative therapy includes two stages: externalizing conversations and making

³⁴⁴ J. Freedman and G. Combs, *Narrative Therapy: The Social Construction of Preferred Realities* (New York: W. W. Norton and Company, 1996), 32.

³⁴⁵ Ibid., 16.

new stories or lifestyles technically. The stage of externalizing conversations refers to the objectification or separation of all relationships and people. The other stage of creating the new stories implies intuition and creation of new relationships. John Winslade and Gerald Monk rightly see: “Externalizing conversations focus attention on the relational domain. . . . They [Fiona and Greg] were developing a different story about their relationship.”³⁴⁶

What is externalization of conversations in narrative therapy? The clue is found in the following statement: “Externalizing conversation serves to make problem-person relationships available for revision.”³⁴⁷ The externalization is the pre-stage of making the new stories. The pre-stage is concerned with visualization of problems since that process is integral to making relationships clear.³⁴⁸ It is also concerned with objectification of relationships since that process implies separation of problems and

³⁴⁶ John Winslade and Gerald Monk, 6, 23.

³⁴⁷ Jill Freeman, D. Epston, and D. Lobovits, *Playful Approaches to Serious Problems: Narrative Therapy with Children and Their Families* (New York: W. W. Norton and Company, 1997), 67.

³⁴⁸ J. H. Neal, J. H. Zimmerman, and V. C. Dickerson, “Couples, Culture, and Discourse: A Narrative Approach,” in *Short-Term Couple Therapy* edited by J. M. Donovan (New York: The Guilford Press, 1999), 366.

people.³⁴⁹ William C. Madsen clearly says, “I prefer to think about externalizing that which stands between people and the lives they would prefer to lead. In that regard, we can externalize problems, interactions, beliefs, lifestyles, life stories, and situations.”³⁵⁰ That is to say, the externalization serves to show the problems in the relationship.

William C. Madsen well points out,³⁵¹

Families that I work with have often found it helpful when we talk about problems in their lives as something separate from them and give it a name. A lot of times when we’ve done this, it seems to help figure out how to deal with the problem in ways that haven’t emerged before.

The stage of externalizing conversations in a sense can be identified with Socratic elenchus or refutation.

The stage of making the new stories or lifestyles also can be well identified with Socratic intuition. To reiterate the point of Socratic midwifery again:

SOCRATES: So a man who does not know has in himself true opinions on a subject without having knowledge.

MENO: It would appear so.

SOCRATES: At present these opinions, being newly aroused, have a dreamlike quality. But if the same questions are put to him on many occasions and in different ways, you can see that in the end he will have a knowledge on the

³⁴⁹ W. C. Madsen, 168.

³⁵⁰ William C. Madsen, *Collaborative Therapy with Multi-Stressed Families: From Old Problems to New Futures* (New York: The Guilford Press, 1999), 174.

³⁵¹ Ibid., 176.

subject as accurate as anybody's.

MENO: Probably.

SOCRATES: This knowledge will not come from teaching but from questioning. He will recover it for himself.

MENO: Yes.

SOCRATES: And the spontaneous recovery of knowledge that is in him is recollection, isn't it?

MENO: Yes.³⁵²

As reflected in this quote, knowledge means intuition and can be correlated with the stage of making new stories, while the opinions aroused can be correlated with the stage of externalizing conversations, and come from elenchus.

Is narrative therapy really suitable for adolescents? The following narrative therapy is taken from a case between David Epston and Rhiannon, who was a 15-year-old girl with "anorexia."³⁵³

Why does it want to murder you? . . . Anorexia, she said, fooled her by telling her she was fat when she was thin. . . . "I am too thin." She sat up in her chair. . . . "Do you think Anorexia loves you?" he asked her. "No," she said. "It's killing me." Her voice grew stronger. Her body language changed. . . . David enlarged the new doorway, asking her how, in the past, she had shown herself to be the kind of person who could stand up to something like Anorexia. . . . Within 10 or 15 minutes, Rhiannon had become an ally in treatment, rather than a reluctant bystander.³⁵⁴

³⁵² "Meno," 85d.

³⁵³ B. O'Hanlon, "The Promise of Narrative: The Third Wave," *Networker* (November/ December 1994): 21.

³⁵⁴ *Ibid.*, 22.

What are the points of this narrative therapy? Externalization of conversation. for example, enables Rhiannon to separate herself from “anorexia” and objectifies the deadly lifestyle. In the stage of externalization, anorexia internalized is the very object of Socratic elenchus or refutation.³⁵⁵ Furthermore, making a new lifestyle for Rhiannon that involves rewriting a new narrative that is freed of cultural images can be identified with, on the other hand, freedom from the dominance of the internalized power of anorexia, and on the other, creation of the new lifestyle.

4. Conclusion

Adolescence is a stage of human growth that involves of change in two dimensions. One is that adolescents want to form their identities through dialogues. The other is that adolescents need to change or re-create their lifestyles through dialogues. According to this therapy of narrative therapy, adolescents in a sense are formed within dialogues.

What narrative metaphor says is that “Narrative creates the world of life.”
What narrative therapy says is that “Externalizing conversations and new story formation

³⁵⁵ Ibid., 24.

create change of lifestyles.”

As is generally known, Socratic midwifery is constituted of elenchus or refutation and intuition. Socrates would say that human dialogues bear elenchus, or refutation of human lives, and intuition of new human lives. As I have demonstrated in this paper, the two stages of human dialogues seem to match not only those of narrative therapy technically but also needs of adolescents educationally.

NARRATIVE SERMON

BEYOND CULTURE-LADEN NEIGHBORHOOD

Luke 10:25-37

Important Concepts: Lined Up Neighbors, Physical Neighbors, “Love Your Neighbor as Yourself”, and “Love implies “needing help” physically.”

“Who is my neighbor,” Jesus was questioned by a lawyer. There is a similar Korean proverb: “People are judged by the company they keep.” That question in a sense seems to question Jesus’ personality. Most Koreans know what “Don’t keep bad company” means: its philosophy of identity.

Jesus knew what it meant since he had grown up according to the Jewish tradition of church, i.e., synagogue worship and religious observance common to the Jews of his time. He observed all the Jewish ceremonies, and especially accompanied his earthly mother Mary. He was an earnest student at his “church.” Luke records, “Jesus increased in wisdom and in stature, and in favor with God and man.” (2:52)

Students grow older and experience changing relationships with their friends. They become aware of their relationships with friends changing according to their school levels and living conditions. In the same way, Jesus gradually became aware of his

fellow Jews' culture of life. He was already in his thirties. He knew how the Jewish culture taught its people to realize who their neighbors are.

The Jewish culture lined up and classified neighbors according to a cultural map, as our Korean culture has done. Cultural neighborhood therefore does not have any power in the world of life. The reason is that the culture in fact spoke of the relation of angels and the poor on the one hand rather than addressing the neighbor relationship itself. It described the relation of servant-and-stronger on the other hand, but neither angels nor servants have their own names. They have no friends. They hear only from God and a stronger.

Jesus said, "A man was going down from Jerusalem to Jericho, and he fell among robbers, who striped him and beat him, and departed, leaving him half-dead." That is, the man was at death's door.

When a priest saw him he passed by on the other side. So likewise a Levite passed by on the other side. The man who met with the robbers should neither be a strong man nor a man who God indicated as well as nor one of their friends, according to their purity system. Jesus now denies such Jewish culture-laden identity. Jesus seems to say that God should also pass by on the other side of the priest and the Levite when they

need any help from God.

Jesus kept saying, “But a Samaritan, as he journeyed, came to where he was: and when he saw him, he had compassion.” The Samaritan took care of him and made a promise to heal him in his name. The Samaritan seemed to do all he could. Jesus now should paraphrase what he taught his disciples. “Be merciful, even as your Father is merciful.” (Luke 6:36)

Jesus questions, “Which of these three, do you think, proved neighbor to the man who fell among the robbers?” “The one who showed mercy on him.” “Go and do likewise.” There is no boundary in helping others.

“Who is my neighbor?” There is no cultural barrier to those who need help. Don’t hesitate to make a friend. We should go beyond culture-laden boundaries of neighborhood. Amen, Hallelujah!

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